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FACSIMILE

OF THE ORIGINAL MANUSCRIPT

OF

The Book of Common Prayer

Signed by Convocation December 20th, 1661, and attached to the Act of Uniformity, 1662 (13 & 14 Charles 2. Cap. 4).

Dedicated by Special Permission to Her Majesty the Queen.

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1891.

PREFACE OF THE PUBLISHERS.

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London, 1891.

TO

HER MOST GRACIOUS MAJESTY

Victoria R. I.

THIS FACSIMILE OF THE MANUSCRIPT COPY OF

THE BOOK OF COMMON PRAYER

ANNEXED TO THE ACT OF UNIFORMITY, A.D. 1662,

IS

BY HER MAJESTY'S GRACIOUS PERMISSION

DEDICATED.

A.D. 1891.

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OF THE

MANUSCRIPT BOOK OF COMMON PRAYER

SIGNED BY CONVOCATION DECEMBER 20TH, 1661,

AND

ATTACHED TO THE ACT OF UNIFORMITY, 1662 (13 & 14 CHARLES 2. CAP. 4).

J. H. Palmer
Librarian
House of Lords.

1891.

The Booke of Common Prayer And Administration of the Sacraments ~ And other Rites and Ceremonies ~ of the Church According to the Vse of the Church of England Together with The Psalter or Psalmes of David Pointed as they are to be sung or said in Churches And The Forme or Manner of Making, ordeining & consecrating of Bishops, Priests, & Deacons.

The Contents of this Book

1 The Act for the Vniformitie of Common Prayer.
2 The preface.
3 Concerning the service of the Church.
4 Concerning Ceremonies.
5 The Order how the Psalter is appointed to be read.
6 The Order how the rest of the holy Scripture is ordered appointed to be read.
7 A Table of proper Lessons and Psalms.
8 Tables and Rules for the Feasts and Fasts through the whole year.
9 The Kalendar with the Table of Lessons.
10 The Order for Morning Prayer.
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15 The Collects, Epistles, and Gospels, to be used at the ministration of the holy Communion throughout the year.
16 The Order of the Ministration of the holy Communion.
17 The Order of Baptism, both publick, and private.
18 The Order of Baptism for such as are of riper years.
19 The Catechism, with the Order for Confirmation of children.
20 Matrimony.
21 Visitation of the Sick, and Communion of the Sick.
22 Burial.
23 Thanksgiving for women after childbearing.
24 A Commination or denouncing of Gods Anger and Judgements against Sinners.
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26 The Order of Prayers to be used at Sea.
27 A form and manner of ordaining Bishops, Priests and Deacons.

An Act for the Vniformity of Common Prayer, and service in the Church, and Administration of the Sacraments, primo Elizabethæ.

Where at the death of our late soveraign Lord King Edward the sixth, there remained one vniform order of Common Service and prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England which was set forth in one Book intituled, The Book of Comon prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Act of parliament holden in the fifth and sixth years of our said late soveraign Lord King Edward the sixth, intituled, An act for the vniformity of common prayer and Administration of the Sacraments: The which was repealed and taken away by Act of parliament in the first year of the raign of our late soveraign Lady Queen Mary to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs religion.

Be it therefore enacted by the authority of this present parliament, that the said Statute of repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in or by the said Book, shall be void and of none effect, from and after the feast of the Nativity of St. John Baptist next coming.

And that the said Book with the order of Service, and of the administration of Sacraments, Rites, and Ceremonies, with the Alteration and additions therein added and appointed by this Statute, shall stand and be from and after the said feast of the nativity of

Saint

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Saint John Baptist in full force and effect, according to the tenor and effect of this Statute: anything in the foresaid Statute of repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highnes, with the assent of the Lords and Commons of this present parliament assembled, and by the authority of the same, that all and singular Ministers in any Cathedrall or parish-church, or other place within this Realm of England Wales, and the Marches of the same or other the Queens dominions, shall from and after the feast of the nativity of S.t John Baptist next coming, be bounden to say and use the Matens, Evensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other common and open prayer in such order and form as is mentioned in this said book so authorized by parliament in the said fifth and sixth year of the reign of King Edward the sixth, with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the Litany altered, and corrected, and two Sentences only added in the delivery of the Sacrament to the communicants, and none other or otherwise. And that if any manner of person, Vicar, or other whatsoever Minister, that ought or should sing or say common prayer mentioned in the said book, or minister the Sacraments from and after the feast of the nativity of Saint John Baptist next coming, refuse to use the said common prayers, or to minister the Sacraments, in such Cathedrall or parish church, or other place, as he should use to minister the same in such order and form as they be mentioned and set forth in the said book, or shall wilfully or obstinately standing in the same use any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lords Supper openly or privily, or Matens, Evensong, Administration of the Sacraments, or other open prayers than is mentioned and set forth in the said book [Open prayer in and through this Act, is meant that prayer which is for others to come unto or hear, either in common Churches or private Chappels, or Oratories, commonly called the Service of the Church] or shall preach, declare,

or speak any thing in the derogation, or depraving of the said book or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact: shall lose and forfeit to the Queens Highness her heirs and successors, for his first offence, the profit of all his Spiritual benefices, or promotions, coming or arising in one whole year next after his conviction: And also that the person so convicted, shall for the same offence suffer imprisonment by the space of six months, without bail or mainprise. And if any such person once convict of any offence concerning the premisses, shall after his first conviction offend, and be thereof in form aforesaid lawfully convict: that then the same person shall for his second offence suffer imprisonment, by the space of one whole year, and also shall therefore be deprived ipso facto of all his Spiritual promotions, And that it shall be lawfull to all patrons or donors of all and singular the same Spiritual promotions or any of them to present or collate to the same as though the person or persons so offending were dead. And that if any such person or persons after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof in form aforesaid lawfully convicted: that then the person so offending, and convicted the third time, shall be deprived ipso facto of all his Spiritual promotions and also shall suffer imprisonment during his life.

And if the person that shall offend and be convict in form aforesaid, concerning any of the premisses, shall not be beneficed, nor have any Spiritual promotion: that then the same person so offending, and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without bail or mainprise. And if any such person not having any Spiritual promotion, after his first conviction shall offend in any thing concerning the premisses,

and

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and shall in form aforesaid be thereof lawfully convicted, — that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authority aforesaid — that if any person or persons whatsoever after the said feast of the nativity of Saint John Baptist next coming shall in — any Enterlude, Playe, Songe, Rime, or by other open words declare or speake any thing in the derogation, depraving or — despising of the same book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open — threatnings compell or cause, or otherwise procure or main= tain any person, Vicar or other Minister, in any Cathedrall — or parish church, or in chappel, or in any other place to sing — or say any common or open prayer, or to minister any Sacra= ment otherwise, or in any other manner and form than is — mentioned in the said book, or that by any of the said means — shall unlawfully interrupt, or let any person Vicar or other — Minister in any Cathedrall or parish church, chappel, or any other place, to sing or say common and open prayer, or to mi= nister the Sacraments, or any of them in such manner and — form as is mentioned in the said book: that then every such person, being thereof lawfully convicted in form above said, — shall forfeit to the Queen our Soveraign Lady her heirs and — successors for the first offence an hundred marks. And if — any person or persons being once convict of any such offence — as should offend against any of the last recited offences, and — shall in form aforesaid be thereof lawfully convict: that then the same person so offending and convict, shall for the second — offence forfeit to the Queen our Soveraign Lady, her heirs and — successors four hundred Marks. And if any person after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the — third time, and be thereof in form aboresaid lawfully convict: — that then every person so offending and convict, shall for his

third

third offence forfeit to our Soveraign Lady the Queen all his goods and chattels and shall suffer imprisonment during his life. And if any person or persons that for his first offence concerning the premisses shall be convict in form aforesaid, do not pay the summe to be payed by vertue of his conviction, in such manner and form as the same ought to be payed, within six weeks next after his conviction: that then every person so convict, and so not paying the same, shall for the same first offence instead of the said summe suffer imprisonment by the space of six months without bail or mainprize: And if any person or persons that for his second offence concerning the premisses shall be convict in form aforesaid, do not pay the said summe to be paied by vertue of his conviction, and this statute in such manner and form as the same ought to be payed within six weeks next after this said second conviction: that then every person so convicted, and not paying the same, shall for the same second offence, in the stead of the said summe suffer imprisonment during twelve months without Bail or mainprize. And that from and after the said feast of the nativity of Saint John Baptist next coming all and every person and persons inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently and faithfully, having no lawfull or reasonable excuse to be absent, endeavour themselves to resort to their parish church or chapell accustomed, or upon reasonable let thereof, to some publick place where common prayer, and such service of God shall be used in such time of let, upon every Sunday, and other dayes ordained, and used to be kept as holy dayes: and then and there to abide orderly and soberly during the time of common prayer, preachings or other service of God there to be used and ministred, upon pain of punishment by the censures of the Church: and also upon pain that every person so offending shall forfeit for every such offence twelve pence to be levied by the church-wardens of the parish where such offence shall be done to the use of the poor of the same

parish

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parish, of the goods lands and tenements of such offender, by way of distress. And for due execution hereof, the Queens most excellent Majesty, the Lords temporall, and all the Commons in this present Parliament assembled doth in Gods name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries that they shall endeavour themselves to the uttermost of their knowledges that the due and true execution hereof may be had throughout their Dioceses and charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people for neglecting his good and wholesom law. And for the authority in this behalf, be it further enacted by the authority aforesaid that all and singular the same Archbishops, Bishops, and all other their officers exercising ecclesiastical Jurisdiction, as well in place exempt, as not exempt within their Dioceses, shall have full power and authority by this Act to reform correct, and punish by censures of the church, all and singular persons within shall offend within any of their Jurisdictions, or Dioceses after the said feast of the nativity of Saint John Baptist not reforming against this Act and Statute: any other law Statute, privilege liberty or provision heretofore made had or ordained to the contrary notwithstanding.

And it is ordained and enacted by the authority aforesaid that all and every Justice of Oyer and Determiner or Justices of Assize shall have full power and authority in every of their own and general Sessions, to inquire hear and determine all and all manner of offences, that shall be committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided always, and be it enacted by the authority aforesaid that all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure ioin and associate

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himself, by virtue of this Act, to the said Justices of Oyer, and Determiner, or to the said Justices of Assize, at every of the said open and generall Sessions, to be holden in any place within his Diocese for and to the inquiry, hearing, and determining of the offences aforesaid.

Provided also and be it enacted by the authority aforesaid that the Book touching the said Service, shall at the cost and charges of the parishioners of every parish and Cathedrall Church be attained and gotten before the said Feast of the nativity of Saint John Baptist next following: and that all such parishes and Cathedrall churches, or other place where the said Book shall be attained, and gotten before the said Feast of the nativity of Saint John Baptist, shall within three weeks next after the said Book so attained and gotten, use the said Service and put the same in use according to this Act.

And be it further enacted by the authority aforesaid that no person or persons shall be at any time hereafter impeached or otherwise molested of or for any of the offences above mentioned hereafter to be committed or done contrary to this Act, unless he or they so offending be thereof indicted at the next generall Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize next after any offence committed or done contrary to the tenor of this Act.

Provided always and be it ordained and enacted by the authority aforesaid, that all and singular Lords of the Parliament for the third offence above mentioned shall be tryed by their Peers.

Provided also and be it ordained and enacted by the authority aforesaid that the Major of London, and all other Majors, Bayliffs, and other head-officers of all and singular cities, boroughs, and towns corporate within this Realm, Wales, and the Marches of the same to the which Justices of Assize do not commonly repair, shall have full power and authority by virtue of this Act to enquire hear and determine the offences

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aboue said and euery of them yearly, within fifteen dayes — after the feaſte of Easter, and Saint Michael the Archangel, in like maner and forme as Iuſtices of Aſsize, and Oyer, and Determiner may do.

Prouided alwayes, and be it ordained and enacted by the authority aforesaid, that all and singular Archbiſhops, and Biſhops, and euery of their Chancellors Commiſsaries Archdeacons and other Ordinaries, hauing any peculiar eccleſiaſticall iuriſdiction, shall haue full power and authority by virtue of this acte, as well to inquire in their viſitation, Synods, or elſe where within their iuriſdiction, at any other time and place to take accuſations and informations of all and euery the things aboue mentioned, done committed or perpetrated within the limits of their iuriſdiction and authority, and to punish the same by admonition, excommunication Sequeſtration, or deprivation, or other cenſures and proceſſe in like forme as hertofore hath been vſed in like caſes by the Queenes eccleſiaſticall lawes.

Prouided alwayes, and be it enacted, that whatsoeuer perſon offending in the premiſses, shall for the firſt offence, receiue punishment of the Ordinary, hauing a teſtimoniall thereof vnder the said Ordinaries Seal, shall not for the same offence afterward be conuicted before the Iuſtices: and likewiſe receiuing for the said firſt offence, punishment by the Iuſtices, he shall not for the same firſt offence afterward receiue punishment of the Ordinary: any thing contained in this acte to the contrary notwithſtanding.

Prouided alwayes, and be it enacted, that ſuch ornaments of the church, and of the Miniſters thereof shall be retained, and be in vſe, as was in this church of England by the authority of Parliament in the ſecond yeare of the reign of King Edward the ſixth, vntil other order shall be therein taken, by authority of the Queenes Maieſty, with the aduice of her Commiſsioners appointed and authorized vnder the great Seal of England, for

# of Common Prayer.

for causes ecclesiastical all or of the Metropolitane of this Realm. And also that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church by the misusing of the orders appointed in this book: the Queens Majesty may by the like advise of the said Commissioners, or Metropolitane, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of God's glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

And be it further enacted by the authority aforesaid, that all laws Statutes and ordinances wherein or whereby any other Service, administration of Sacraments, or common prayer is limited established or set forth to be used within this Realm or any other the Queens Dominions and Countries shall from henceforth utterly be voyd and of none effect.

The Preface

It hath been the wisdom of the Church of England, ever since the first compiling of her publick Liturgie to keep the meane between the two extreames, of too much stiffnes in refusing, and of too much easines in admitting any variation from it. For as on the one side common experience sheweth, that where a change hath been made of things adviedly established, no evident necessity so requiring, sundry inconveniences have thereupon ensued, and those many times more, and greater, then the evils that were intended to be remedied by such change: So on the other side, the particular forms of divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable that upon weighty and important consideration, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority, should from time to time seem either necessary or expedient. Accordingly, we find that in the ## ## reigns of several Princes of blessed memory, since the reformation, the Church upon just and weighty considerations from time to time moving thereunto, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient. Yet so as that the main body and substantials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same, unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts, and impetuous assaults made against it by such men as are given to change, and have always preferred a greater regard to their own private fancies and interests, before the publick duty they owe to the publick.

But what undue means, and for what mischievous purposes the use of the Liturgy, though injoyned by the Laws of the land, and those laws never yet repealed, came, during the late, unhappy confusions to be discontinued, is too well known to the world, and we are not willing here to remember. But when upon

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the Majestics happy restauration, it seemed probable, that amongst other things, the use of the Liturgy also would return of course, the same having never been legally abolished, unless some timely means were used to prevent it: those men, who under the late usurped powers, had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred) with such men, are very hardly brought to do) with their utmost endeavors to hinder the restitution thereof. In order whereunto divers pamphlets were published against the Book of Common-prayer, the old objections inculcated by, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to his Sacred Majesty that the said Book might be revised and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender consciences. Whereunto his Majesty out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend

In which review we have endeavored to observe the like moderation as we find to have been used in the like case in former times; and therefore of the sundry alterations proposed unto us, we have rejected all such, as were either of dangerous consequence (as strictly striking at some establisher doctrine, or laudable practice of the Church of England, or indeed of the whole Catholick Church of Christ;) or else of no consequence at all but utterly frivolous and vain. But such alterations as were tendred to us (by what persons, under what pretence, or to what purpose soever so tendred) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto. Not enforced so to do by any strength of Argument convincing us of the necessity of making the said alterations: for we are fully perswaded in our judgements (and we

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how profes it to the world that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all humane writings, especially such as are set forth by authority, and even to the very best translations of the holy Scripture it self.

The generall aime therefore in this undertaking was not to gratify this or that party in any their unreasonable demands: but to do that which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence and edifying of piety and devotion in the publick worship of God; and the cutting off occasion from them that seek occasion of cavill, or quarrell against the Liturgy of the Church. And as to the severall variations from the former Book, whether by alteration, addition, or otherwise: it shall suffice to give this generall account. That most of the alterations were made either first, for the better direction of them that are to officiate in any part of divine service, which is chiefly done in the Kalendar and Rubricks, or secondly for the more proper expressing of some words or phrases of antient usage, in terms more suitable to the language of the present time; and the clearer explanation of some other words and phrases that were either of doubtfull signification, or otherwise liable to misconstruction. Or thirdly, for a more perfect rendring of such portions of holy Scripture, as are inserted into the Liturgy: which in the Epistles and Gospells especially, and in sundry other places are now ordered to be read according to the last new Translation. And that it was thought convenient that some prayers and thanksgivings fitted to speciall occasions should be added in their due places, particularly for those at Sea, together with an Office for the baptism of such as are of riper years;

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which although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst vs, is now become necessary and may be always useful for the baptizing of Natives in our plantations and others converted to the Faith.

If any man who shall desire a more particular account of the severall alterations in any part of the Liturgie, shall take the paines to compare the present book with the former, we do not doubt but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in vs) to the consciences of all men: Although we know it impossible (in such variety of apprehensions humours and interests as are in the world) to please all; nor can expect that men of factious, perverse and perverse spirits should be satisfied with any thing that can be done in this kind, by any other then themselves: Yet we have good hope that what is here presented, and hath been by the Convocations of both Provinces ~~it is~~ with great diligence examined and approved; will be also well accepted and approved by all sober sensible and truly conscientious Sons of the Church of England.

Concerning the service of the Church.

There was never any thing by the wit of man so well devised, or so sure established which in continuance of time hath not been corrupted: as, among other things it may plainly appear by the common prayers in the Church, commonly called divine service. The first original and ground whereof if a man would search out by the ancient Fathers he shall find that the same was not ordained but of a good purpose and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible or the greatest part thereof should be read over once every year: intending thereby that the Clergie, and especially such as were Ministers in the Congregation should (by often reading and meditation in Gods word) be stirred up to godliness themselves, and be more able to exhort others by wholesom doctrine, and to confute them that were adversaries to the Truth. And further that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God and be the more inflamed with the love of his true Religion.

But these many years passed this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected by planting in uncertain Stories and Legends, with multitude of Responds Versicles vain repetitions, Commemorations and Synodals; that commonly when any book of the Bible was begun after three or four chapters were read out, all the rest were unread. And in this sort the book of Esay was begun in Septuagesima: but they were only begun, and never read through. After like sort were other books of holy Scripture used.

And moreover, where as Saint Paul would have such a language spoken to the people in the Church, as they might understand and have profit by hearing the same: the Service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart spirit and mind have not been edified thereby.

And furthermore notwithstanding that the ancient Fathers

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have divided the Psalms into seaven portions, whereof every one was called a Nocturn: now of late time a few of them have been daily said, and the rest utterly omitted.

Moreover the number and hardness of the rules, called the Pie, and the manifold changings of the service, was the cause that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it, when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easie to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories and such like things as did break the continual course of the reading of the Scripture.

Yet because there is no remedy, but that of necessity there must be some rules: therefore certain Rules are here set forth; which, as they are few in number, so they are plain, and easie to be understood. So that here you have an Order for prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious than that, which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious: and nothing is ordained to be read, but the very pure word of God, the holy Scriptures or that which is agreeable to the same; and that in such a language and order, as is most easie and plain for the understanding both of the reader and hearers. It is also more commodious; both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy.

And whereas heretofore there hath been great diversity in saying, and singing in Churches within this Realm; some following Salisbury use, some Hereford use, and some the use of

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Bangor, some of York, some of Lincoln: ever from henceforth all the whole realme shall have but one use.

And for as much as nothing can be so plainly set forth but doubts may arise in the use and practise of the same: to appease all such diversity, if any arise and for the resolution of all doubts concerning the manner how to understand, do and execute the things contained in this Book; The parties that do not conform and diversify, take any thing, shall alway resort to the Bishop of the Diocese who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the Resolution thereof to the Archbishop.

Though it be appointed that all things shall be read and sung in the Church in the English tongue, to the end that the Congregation may be thereby edified: Yet it is not meant, but that, when men say Morning and Evening prayer privately they may say the same in any Language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately, or openly, [illegible] not being let by sickness or some other urgent cause.

And the Curate that ministreth in every parish-church or Chappel being at home and not being otherwise reasonably hindered, shall say the same in the parish church or Chappel where he ministreth, and shall cause a Bell to be tolled thereunto a convenient time before he begin; that the people may come to hear Gods word, and to pray with him.

Of Ceremonies, Why some be abolished and some retained.

Of such Ceremonies as be used in the Church, and have had their beginning by the Institution of man, some at their first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entred into the Church by undiscreet devotion, and simplicity as was without knowledge; and for because they were winked at in the beginning they grew daily to more and more abuse: which not only for their unsightliness, but also because they have much blinded the people and obscured the glory of God are worthy to be put away and clean rejected. Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony, in it self considered is but a small thing, yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. Let all things be done among you, saith S. Paul, in a seemly and due order. The appointment of the which order pertaineth not to private men: therefore no man ought to take in hand, nor presume to appoint or alter any publick or common order in Christs Church except he be lawfully called and authorized thereunto.

And in these our time, the minds of men are so diverse that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs: and again on the other side, some be so new fangled, that they would innovate all things, and so despise the old, that nothing can like them but that is new: It was thought expedient, not so much to have respect how to keep

and

Of Ceremonies.

and satisfie either of these parties, as how to please God and profitt them both. And yet lest any man should be offended, whom good reason might satisfie, there be certein reasons rendred why some of the accustomed Ceremonies be put away, and some retained, and kept still.

Some are put away because the great excess and multitude of them hath so increased in these latter dayes, that the burthen of them was intolerable; whereof S. Augustine in his tyme complained that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Jewes. And he counselled that such yoke and burthen should be taken away, as time would conveniently serve to do it.

But what would S. Augustine have said, if he had seen the Ceremonies of late dayes used among us: whereunto the multitudes used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare and set forth Christs benefits unto us.

And besides this, Christs Gospell is not a ceremoniall lawe, as much as Moses law was; but it is a Religion, to serve God, not in bondage of the figure, or shadow, but in the freedom of the Spirit, being content only with those ceremonies which do serve to a decent order, and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude, and unlearned, and partly by the insatiable avarice of such as sought more their own lucre, then the glory of God, that the abuse could not well be taken away, the thing remaining still. But now, as concerning those persons which peradventure will be offended, for that some of the old ceremonies are retained still: if they consider

that

Of Ceremonies.

that without some ceremonies it is not possible to keep any order or quiet discipline in the Church, they shall easily perceive what right ought to reform their judgements. And if they think much that any of the old do remain, and would rather have all devised anew: then further may granting some ceremonies convenient to be had, surely where the old may be well used, there they can not reasonably require the old, only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquities: if they will declare themselves to be more studious of unity and concord, than of innovations and newfangleness, which (as much as may be with the true setting forth of Christ's religion) is always to be shunned. Furthermore such shall have no right cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just cause) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover they be neither dark nor dumb ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only. For we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reading of the people to a most perfect and godly living without error or superstition: And that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly in diverse countries.

The Order how the Psalter is appointed to be read.—

The Psalter shall be read through out every month, as it is there appointed both for Morning and Evening Prayer. But in February it shall be read onely to the twenty eighth or twenty ninth day of the month.

And whereas January, March, May, July, August, October and December have one and thirty days a peece; It is ordered that the same Psalms shall be read the last day of the said Months as were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And, whereas the CXIX. Psalm is divided into XXII portions, and is overlong to be read at one time: It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm and of every such part of the CXIX Psalm shall be repeated this Hymn.....

Glory be to the Father, and to the Son: and to the holy Ghost:
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of K. H. VIII. and Edw. VI.—

The Order how the rest of Holy Scripture is appointed to be read.

The Old Testament is appointed for the first Lesson at Morning and Evening Prayer; so that the most part thereof will be read every year once as in the Kalendar is appointed.

The New Testament is appointed for the second Lesson at Morning and Evening Prayer, and shall be read over orderly every year thrice besides the Epistles and Gospels; except the Apocalypse out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lesson shall be read every day, look the day of the month in the Kalendar following; and there ye shall find the Chapters that shall be read for the Lessons both at morning and evening Prayer. Except only the Moveable Feasts which are not in the Kalendar; and the Immoveable, where there is a blank left in the Column of Lessons; The proper Lessons for all which days are to be found in the Table of proper Lessons.

And note, that whensoever proper Psalms, or Lessons are appointed: then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also that the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the week after, where it is not in this book otherwise ordered.

Proper Lessons to be read at Morning and Evening Prayer on the Sundayes, & other Holy-daies throughout the year.

¶ Lessons proper for Sundaies	Mattens	Evensong.
Sundaies of Advent		
The first	Isai. i.	Isai. ii.
ii	v.	xxiv
iii	xxv.	xxvi
iv	xxx	xxxii.
Sundaies after Christmas		
The first	xxxvii	xxxviii
ii	xli	xliii
Sundaies after the Epiphanie		
The First	xliv	xlvi
ii	li	liii
iii	lv	lvi
iv	lvii	lviii
v	lix	lxiv
vi	lxv	lxvi
Septuagesima	Gen i.	Gen ii
Sexagesima	iii	vi
Quinquag.	ix to vr. xx	xii
Lent.		
First Sunday	xix to vr. 30	xxii
ii	xxviii	xxxiv
iii	xxxix	xlii
iv	xliii	xlv
v	Exod. iii	Exod. v
vi		
i. Lesson	ix	x
2. Lesson	Matth. xxvi	Hebr. 5. to vr. xi.

	Mattens	Evensong
Easter day		
1. Lesson	Exod. xii.	Exod. xiv
2. Lesson	Rom. vi	Acts. 2. vr. 22
Sundaies after Easter		
The first	Num. xvi	Num. xxii.
ii	xxiii. xxiv.	xxv
iii	Deut. iv.	Deut. v.
iv	vi	vii.
v	viii	ix.
Sunday after Ascension day.	xii	xiii
Whitsunday		
1. Lesson.	Deut. 16. to vr. 18.	Isai. xi.
2. Lesson.	Acts. 10. vr. 34	Acts. 19. to vr. 21
Trinitie Sunday.		
1. Lesson.	Gen. i.	Gen. xviii.
2. Lesson.	Matth. iii	1. Joh. v.
Sundaies after Trinitie		
The first	Jos. x	Jos. xxiii.
ii	Judg. iv.	Judg. v.
iii	1. Sam. ii	1. Sam. iii.
iv	xii	xiii
v	xv	xvii.
vi	2. Sam. xii	2. Sam. xix
vii	xxi	xxiv
viii	1. King. xiii	1. King. xvii
ix	xviii	xix
x	xxi	xxii
xi	2. King. v	2. King. ix.
xii	x	xviii
xiii	xix	xxiii

Sundaies after Trinitie	Mattens	Evensong
xiv	Jerem. v	Jerem. xxii
xv	xxxv	xxxvi.
xvi	Ezek ii	Ezek. xiii
xvii	xiv	xviii
xviii	xx	xxiv
xix	Dan. iii	Dan. vi.
xx	Joel. ii	Mic. vi
xxi	Habak. ii	Prov. i
xxii	Prov. ii	iii.
xxiii	xi	xii
xxiv	xiii	xiv
xxv	xv	xvi.
xxvi	xvii	xix

Lessons proper for Holydaies.	Mattens	Evensong
S. Andrew.	Prov. xx	Prov. xxi
S. Thomas the Apostle	xxiii	xxiv
Nativitie of Christ.		
1. Lesson	Isai. 9. to vr. 8.	Isai. 7. vr. 10. to vr. 17.
2. Lesson	Luke. 2. to vr. 15	Titus. 3. vr. 4. to vr. 9
S. Stephen		
1. Lesson	Prov. xxviii	Eccles. iv.
2. Lesson	Acts. 6. vr. 8. & c. 7. to vr. 30.	Acts. 7. vr. 30. to vr. 55
S. John.		
1. Lesson	Eccles. v.	Eccles. vi.
2. Lesson	Apoc. i	Apoc. xxii
Innocents day	Jer. xxxi. 1 vr. 18	Wisd. i.
Circumcision		
1. Lesson	Gen. xvii	Deut. x. vr. 12
2. Lesson	Rom. ii.	Colos. ii
Epiphanie		
1. Lesson	Isai. lx.	Isai. xlix.
2 Lesson	Luke. 3. to vr. 23	Joh. 2. to vr. 12

Conversion of S. Paul.	Mattens	Evensong
1. Lesson	Wisd. v.	Wisd. vi.
2. Lesson	Acts. 22. to vr. 22.	Acts. xxvi
Purification of the Virg. Mary	Wisd. ix	Wisd. xii.
S. Matthias.	xix	Ecclus. i.
Annunciation of our Ladie	Ecclus. ii	iii
Wednesday before Easter.		
1. Lesson	Hos. xiii.	Hos. xiv
2. Lesson	Joh. xi. vr. 45.	
Thursday before Easter		
1. Lesson	Dan. ix	Jerem. xxxi.
2. Lesson	Joh. xiii	
Good-Friday		
1. Lesson	Gen. 22. to vr. 20	Isai. Liii.
2. Lesson	Joh. xviii.	1. Pet. ii.
Easter Even		
1. Lesson	Zech. ix	Exod. xiii
2. Lesson	Luke. 23. vr. 50	Hebr. iv
Munday in Easter week		
1. Lesson	Exod. xvi.	Exod. xvii.
2. Lesson	Matth. xxviii	Acts. iii.
Tuesday in Easter week		
1. Lesson	Exod. xx.	Exod. xxxii.
2. Lesson	Luke. 24. to vr. 13	1. Cor. xv.
S. Mark.	Ecclus. iv	Ecclus. v
S. Philip and S. Jacob.		
1. Lesson	vii	ix
2. Lesson	Joh. 1. vr. 43	
Ascension day		
1. Lesson	Deut. x	2. King. ii
2. Lesson	Luke. 24. vr. 44	Eph. 4. to vr. 17.
Munday in whitsun Week		
1. Lesson	Gen. xi. to vr. 10	Num. xi. vr. 16. to vr. 30.
2. Lesson	1. Cor. xii	1. Cor. 14. to vr. 26

Tuesday in Whitsun Week	Mattens	Evensong
1. Lesson	1. Sam. 19. vv. 18.	Deut. xxx.
2. Lesson	1 Thess. V. vv. 12. to vv. 24	1. Joh. iv. to vv. 14.
S. Barnabas		
1. Lesson.	Ecclus. x.	Ecclus. xii.
2. Lesson.	Acts. xiv	Acts. 15. to vv. 36
S. John Baptist		
1. Lesson	Malach. iii.	Malach. iv
2. Lesson	Matth. iii	Matth. 14. to vv. 13
S. Peter.		
1. Lesson	Ecclus. xv	Ecclus. xix
2. Lesson	Acts. iii	Acts iv
S. James	Ecclus. xxi	Ecclus. xxii
S. Bartholmew	xxiv	xxix

	Mattens	Evensong
S. Matthew	Ecclus. xxxv	Ecclus. xxxviii
S. Michael		
1. Lesson	Gen. xxxii	Dan. x. vv. 5.
2. Lesson	Acts. 12. to vv. 20	Jude. vv. 6. to vv. 16.
S. Luke.	Ecclus. Li.	Job: i.
S. Simon and S. Jude	Job. xxiv. xxv	xlii
All saints		
1. Lesson	Wisd. iii. to vv. 10.	Wisd. v. to vv. 17.
2. Lesson	Hebr. xi. vv. 33 & C. 12. to vv. 7.	Apoc. xix. to vv. 17.

Proper Psalms on certain Daies.

	Mattens	Evensong
¶ Christmas day.	Psalm. xix xlv Lxxxv	Lxxxix cx. cxxxii
¶ Ash-Wednesday	vi xxxii xxxviii	cii. cxxx cxliii.
¶ Good Friday	xxii xl liv.	Lxix Lxxxviii.
¶ Easter day	ii Lvii cxi	cxiii cxiv cxviii
¶ Ascension day	viii xv. xxi	xxiv xlvii cviii
¶ Whitsunday	xlviii lxviii	civ cxlv

Tables and Rules for the Moveable and Immoveable Feasts; together with The daies of Fasting and Abstinence through the whole year.

Rules to know when the Moveable Feasts and Fast-dayes begin.

Easter-Day, on which the rest depend, is always the first Sunday after the first full Moon which happens next after the one and twentith day of March. And if the full Moon happens upon a Sunday, Easter day is the Sunday after.

Advent Sunday is always the nearest Sunday to the Feast of Saint Andrew, whether before or after.

Septuagesima
Sexagesima
Quinquagesima
Quadragesima
} Sunday is { 9. 8. 7. 6. } Weeks before Easter.

Rogation Sunday
Ascension day
Whitsunday
Trinitie Sunday
} is { 5. weeks / 40. daies / 7. weeks / 8. weeks } after Easter.

A Table of all the Feasts that are to be observed in the Church of England through the year.

All Sundaies in the year.

The dayes of the Feast of { The Circumcision of our Lord Jesus Christ. / The Epiphany. / The Conversion of S. Paul. }

The

The daies of the Feast of =

The purification of the blessed Virgin
Saint Matthias the Apostle
The Annuniation of the blessed Virgin.
S. Mark the Evangelist.
S. Philip, and S. Jacob the Apostles.
The Ascension of our Lord Jesus Christ.
S. Barnabas.
The Nativity of S. John Baptist.
S. Peter the Apostle.
S. James the Apostle.
S. Bartholmew the Apostle.
S. Matthew the Apostle.
S. Michael and all Angels.
S. Luke the Evangelist.
S. Simon, and S. Jude the Apostles.
All Saints.
S. Andrew the Apostle.
S. Thomas the Apostle.
The Nativity of our Lord
S. Stephen the Martyr.
S. John the Evangelist
The holy Innocents
Monday and Tuesday — in Easter week.
Monday and Tuesday — in Whitsun week.

A Table of the Vigils, Fasts, and Daies of Abstinence to be observed in the year

The

The Eves or Vigils before
- The Nativitie of our Lord.
- The Purification of the blyssed virgin Mary.
- The Annunciation of the blyssed Virgin
- Easter day.
- Ascension day.
- Pentecost.
- S. Matthias.
- S. John Baptist
- S. Peter.
- S. James.
- S. Bartholmew.
- S. Matthew.
- S. Simon and S. Jude.
- S. Andrew.
- S. Thomas
- All Saints

Note that if any of thyse feast-daies fall upon a Monday, then the Vigil or Saterday ~~it it~~ shall be kept upon the Saturday and not upon the Sunday next before it. ——

Daies of Fasting, or Abstinence.

1. The fourtie daies of Lent.
2. The Ember daies at the foure seasons, being the
   Wednesday, Friday, and Saturday after ——
   - the first Sunday in Lent
   - the feast of Pentecost
   - Septemb. 14.
   - Decemb. 13.
3. The three Rogation daies being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
4. All the Fridays of the year; Except Christmas day.

Certain solemn dayes, for which particular services are appointed.

1. The 5. day of November, being the day of the papists Conspiracy.
2. The 30. day of January, being the day of the Martyrdom of King Charles the first.
3. The 29. day of May being the day of the birth, and return of King Charles the second. —.

A Table of the Moveable Feasts calculated for forty years.

The year of our Lord.	The golden number	The Epact	The Dominicall Letter.	Sundaies after the Epiphany	Septuage= sima Sunday	The first day of Lent	Easter day	Rogation Sunday	Ascension day	Whitsunday	Sundaies after Trin.	Advent Sunday
1661.	9	9	F	4	Febr. 10.	Febr. 27.	Apr. 14.	May 19.	May 23.	June 2.	24.	Dec. 1.
1662.	10	20	E	2	Jan. 16.	13.	March 30	4	8	May 18	26	Nov. 30.
1663.	11	1	D	5	Febr. 15.	March 4	Apr. 19	24	28.	June 7.	23	29.
1664.	12	12	CB	4	7	Febr 24	10	15	19	May 29	24	27.
1665.	13	23	A	2	Jan. 22	8.	March 28	Apr. 30	4	14	27	Dec. 3.
1666.	14	4	G	5	Febr. 11.	28.	Apr. 15	May 20	24	June 3	24	2.
1667.	15	15	F	3	3	20	7	12	16	May 26	25	1.
1668.	16	26	ED	1	Jan. 19	5	March 22	Apr. 26	Apr. 30	10	27	Nov. 29.
1669.	17	7	C	4	Febr. 7	24	Apr. 11	May 16	May 20	30	24	28
1670.	18	18	B	3	Jan. 30	16	3	8	12	22	25	27
1671.	19	29	A	6	Febr. 19	March 8.	23	28	June 1	June 11	23	Dec. 3
1672.	1	11	GF	4	4	Febr. 21	7	12	May 16	May 26	25	1
1673	2	22	E	2	Jan. 10.	12	March 30	4	8	18	26	Nov. 30
1674.	3	3	D	5	Febr. 15.	March 4	Apr. 19	24	28	June 7	23	29
1675.	4	14	C	3	Jan. 31	Febr. 17	4	9	13	May 23	25	28
1676.	5	25	BA	2	23	9	March 26	Apr. 30	4	14	27	Dec. 3
1677.	6	6	G	5	Febr. 11	28	Apr. 15	May 20	24	June 3	24	2
1678.	7	17	F	2	Jan. 27	13	March 31	5	9	May 19	26	1
1679.	8	28	E	5	Febr. 16	March 5	Apr. 20	25	29	June 8.	23	Nov. 30
1680.	9	9	DC	4	8.	Febr. 25	11	16	20	May. 30	24	28
1681.	10	20	B	3	Jan. 30.	16	3	8	12	22	25	27
1682	11	1	A	2	Febr. 12	March 1	16	21	25	June 4	24	Dec. 3
1683	12	12	G	4	4	Febr. 21	8.	13	17.	May 27	25	2
1684.	13	23	FE	2	Jan. 27	13	March 30	4	8	18	26	Nov. 30
1685.	14	4	D	5	Febr. 15	March 4	Apr. 19	24	28	June 7	23	29
1686	15	15	C	3	Jan. 31.	Febr. 17.	4	9	13	May. 23	25	28
1687.	16	26	B	2	23	9.	March 27	1	5	15	26	27
1688.	17	7	AG	5	Febr. 12	March 1	Apr. 15	May 20	24	June 3	24	Dec. 2
1689	18	18	F	2	Jan. 27	Febr. 13	March 31	5	9	May 19	26	1
1690.	19	29	E	5	Febr. 16	March. 5.	Apr 20	25	29	June 8	23	Nov. 30
1691	1	11	D	4	8	Febr 25	12	17	21	May 31	24	29
1692	2	22	CB	2	Jan. 24	10	March 27	1	5	15	26	27
1693.	3	3	A	5	Febr. 12	March 1	Apr. 16	21	25	June 4	24	Dec. 3
1694.	4	14	G	4	4	Febr. 21	8	13	17	May 27	25	2
1695.	5	25	F	1	Jan. 20	6	March 24	Apr. 28	2	12	27	1
1696.	6	6	ED	4	Febr. 9	26	Apr. 12	May 17	21	31	24	Nov. 29
1697.	7	17	C	3	Jan. 31	17	4	9	13	23	25	28
1698.	8	28	B	6	Febr. 20	March 9	24	29	June 2	June 12	22	27
1699.	9	9	A	4	5	Febr. 22	9	14	May 18	May 28	25	Dec. 3
1700.	10	20	GF	3	Jan. 28	14	March 31	5	9	19	26	1

Note, that the supputation of the year of our Lord in the Church of England beginneth the 25. day of March.

To finde Easter for ever.

The golden Number	A	B	C	D	E	F	G
i	April. ix	x	xi	xii	vi	vii	viii
ii	Mar. xxvi	xxvii	xxviii	xxix	xxx	xxxi	Apr. i
iii	Apr: xvi	xvii	xviii	xix	xx	xiv	xv
iv	Apr. ix	iii	iv	v	vi	vii	viii
v	Mar. xxvi	xxvii	xxviii	xxix	xxiii	xxiv	xxv
vi	Apr. xvi	xvii	xi	xii	xiii	xiv	xv.
vii	Apr. ii	iii	iv	v	vi	Mar. 31.	Apr. i
viii	Apr. xxiii	xxiv	xxv	xix	xx	xxi	xxii
ix	Apr. ix	x	xi	xii	xiii	xiv	viii
x	Apr. ii	iii	Mar. 28	xxix	xxx	xxxi	Apr. i
xi	Apr. xvi	xvii	xviii	xix	xx	xxi	xxii
xii	Apr. ix	x	xi	v	vi	vii	viii
xiii	Mar. xxvi	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiv	Apr. xvi	xvii	xviii	xix	xiii	xiv	xv
xv	Apr. ii	iii	iv	v	vi	vii	viii
xvi	Mar. xxvi	xxvii	xxviii	xxii	xxiii	xxiv	xxv
xvii	Apr. xvi	x	xi	xii	xiii	xiv	xv
xviii	Apr. ii	iii	iv	v	Mar. 30	xxxi	Apr. i
xix	Apr. xxiii	xxiv	xviii	xix	xx	xxi	xxii

¶ When ye have found the Sunday Letter in the vppermost line, guide your eye downwards from the same till you come right over against the Prime, and there is shewed both what moneth, and what day of the month Easter falleth that year. But note that the name of the Moneth is set at the left hand or els iust with the figure; and followeth not as in other Tables by descent, but collaterall.

The Kalender with the Table of Lessons.

January hath xxxj. dayes

The Moon hath xxx.

					Morning prayer		Evening prayer	
					1. Lesson	2. Lesson	1. Lesson	2. Lesson
	1.	A.		Circumcision				
	2.	B.	4. No.		Gen. 1	Matth. 1	Gen. 2.	Rom. 1.
	3.	C.	3. No.		iii	ii	iv	ii
	4.	D	pr. No.		v	iii	vi	iii
	5.	E.			vii	iv	viii	iv
	6.	F.	8. Id.	Epiphany				
	7.	G.	7. Id.		ix	v	xii	v
	8.	A.	6. Id.	Lucian Pr. & Mart.	xiii	vi	xiv	vi
	9.	B.	5. Id.		xv	vii	xvi	vii
	10	C.	4. Id.		xvii	viii	xviii	viii
	11.	D.	3. Id.		xix	ix	xx	ix
	12.	E.	pr. Id.		xxi	x	xxii	x
	13.	F.		Hilarie B. & Conf.	xxiii	xi	xxiv	xi
	14.	G.	19. Kl. Febr.		xxv	xii	xxvi	xii
	15.	A.	18. Kl.		xxvii	xiii	xxviii	xiii
	16.	B	17. Kl.		xxix	xiv	xxx	xiv
	17.	C.	16. Kl.		xxxi	xv	xxxii	xv
	18.	D.	15. Kl.	Prisca Rom. Virg. & Mart.	xxxiii	xvi	xxxiv	xvi
	19.	E	14. Kl.		xxxv	xvii	xxxvii	i Cor. i
	20.	F.	13. Kl.	Fabian B. of Rome & Mart.	xxxviii	xviii	xxxix	ii
	21.	G.	12. Kl.	Agnes Rom. virg. & Mart.	xl	xix	xli	iii
	22.	A.	11. Kl.	Vincent span. Deac. & m.	xlii	xx	xliii	iv
	23.	B.	10. Kl.		xliv	xxi	xlv	v
	24.	C	9. Kl.		xlvi	xxii	xlvii	vi
	25.	D.	8. Kl.	Conversion of Paul				
	26.	E.	7. Kl.		xlviii	xxiii	xlix	vii
	27.	F.	6. Kl.		l.	xxiv	Exod. i	viii
	28.	G.	5. Kl.		Exod. 2	xxv	iii	ix
	29.	A.	4. Kl.		iiii	xxvi	v	x
	30.	B.	3. Kl.	Conversion of Paul	vi *	xxvii	vii	xi
	31.	C.	prid. Kl.		viii	xxviii	ix	xii

Note, that *Exodus 6. is to be read only to vr. 14.

February hath.xxviij dayes-

The Moon hath xxx.

					Morning prayer		Evening prayer	
						2. Lesson.		2. Lesson.
	i	D		Fast	Exod. 10.	Mark. 1.	Exod. 11.	1. Cor. 13.
XI	2	E	4. No.			ii		XIV
VIII	3	F	3. No.	Blasius an Armen B. & M.	XII	iii	XIII	XV
	4	G	pr. No.		XIV	IV	XV	XVI
	5	A		Agatha. a Sicilian V & M.	XVI	V	XVII	2. Cor. 1.
XVI	6	B	8. Id.		XVIII	VI	XIX	II
V	7	C	7. Id.		XX	VII	XXI	III
	8	D	6. Id.		XXII	VIII	XXIII	IV
XIII	9	E	5. Id.		XXIV	IX	XXXII	V
II	10	F	4. Id.		XXXIII	X	XXXIV	VI
	11	G	3. Id.		Levit. 18.	XI	Levit 19.	VII
X	12	A	pr. Id.		XX	XII	XXVI	VIII
	13	B			Num. 11.	XIII	Num. 12.	IX
XVIII	14	C	16. Kl.	Valentine Bish. & M.	XIII	XIV	XIV	X
VII	15	D	15. Kl.		XVI	XV	XVII	XI
	16	E	14. Kl.		XX	XVI	XXI	XII
XV	17	F	13. Kl.		XXII	Luke 1. to 39.	XXIII	XIII
IV	18	G	12. Kl.		XXIV	1. 39	XXV	Gal. 1.
	19	A	11. Kl.		XXVII	II	XXX	II
XXI	20	B	10. Kl.		XXXI	III	XXXII	III
I	21	C	9. Kl.		XXXV	IV	XXXVI	IV
	22	D	8. Kl.		Deut. 1	V	Deut. 2.	V
IX	23	E	7. Kl.	Fast	III	VI	IV	VI
	24	F	6. Kl.			VII		Eph. 1.
XVII	25	G	5. Kl.		V	VIII	VI	II
VI	26	A	4. Kl.		VII	IX	VIII	III
	27	B	3. Kl.		IX	X	X	IV
XIV	28	C	pr. Kl.		XI	XI	XII	V
	29				XIII	Matt. 7	XIIII	Rom. 12.

March hath xxxj. dayes

The Moon hath xxx.

				Morning prayer		Evening prayer	
					2. Lesson		2. Lesson
1	D		David Arch B. of Menevia	Deut. 15.	Luke. 12.	Deut. 16	Eph. 6.
2	E	6. No.	Cedde, or Chad B. of Litchf.	XVii	Xiii	XViii	Phil. 1.
3	F	5. No.		XiX	XiV	XX	ii
4	G	4. No.		XXi	XV	XXii	iii
5	A	3. No.		XXiV	XVi	XXV	iV
6	B	pr. No.		XXVi	XVii	XXVii	Col. 1.
7	C		Perpetua Mauritan. M.	XXViii	XViii	XXiX	ii
8	D	8. Id.		XXX	XiX	XXXi.	iii
9	E	7. Id.		XXXii	XX	XXXiii	iV
10	F	6. Id.		XXXiV	XXi	Josh. 1.	1. Thes. 1.
11	G	5. Id.		Josh. 2.	XXii	iii	ii
12	A	4. Id.	Gregorij M. B. of Rome &c	iV	XXiii	V	iii
13	B	3. Id.		Vi	XXiV	Vii	iV
14	C	pr. Id.		Viii	Josh. 1.	iX	V
15	D			X	ii	XXiii	2. Thes. 1.
16	E	17. Kal.		XXiV	iii	Judg. 1.	ii
17	F	16. Kl.		Judg. 2	iV	iii.	iii
18	G	15. Kl.	Edward K. of ye west Saxons	iV	V	V	1. Tim. 1
19	A	14. Kl.		Vi	Vi	Vii	ii, iii.
20	B	13. Kl.		Viii	Vii	iX	iV
21	C	12. Kl.	Benedict Abbot	X	Viii	Xi	V
22	D	11. Kl.		Xii	iX	Xiii	Vi
23	E	10. Kl.		XiV	X	XV	2. Tim. 1.
24	F	9. Kl.	Fast	XVi	Xi	XVii	ii
25	G	8. Kl.			Xii		iii
26	A	7. Kl.		XViii	Xiii	XiX	iV
27	B	6. Kl.		XX	XiV	XXi	Titus. 1.
28	C	5. Kl.		Ruth. 1.	XV	Ruth 2	ii, iii
29	D	4. Kl.		iii	XVi	iV	Philem
30	E	3. Kl.		1. Sam. 1.	XVii	1. Sam. 2.	Hebr. 1.
31	F	pr. Kl.		iii	XViii	iV	ii

Aprill hath xxx. dayes.

The Moon hath xxix.

					Morning prayer		Evening prayer	
					1. Lesson	2. Lesson	1. Lesson	2. Lesson
	1.	G	[illegible]		1. Sam. 5.	Joh. 19.	1. Sam. 6.	Hebr. 3.
	2	A	4. No.		VII	XX	VIII	IV
	3	B	3. No.	Richard B. of Chichester	IX	XXI	X	V
	4	C	pr. No.	Ambrose B. of Millan.	XI	Acts. 1	XII	VI
	5	D	Nonæ		XIII	II	XIIII	VII
	6	E	8. Id.		XV	III	XVI	VIII
	7	F	7. Id.		XVII	IV	XVIII	IX
	8	G	6. Id.		XIX	V	XX	X
	9.	A	5. Id		XXI	VI	XXII	XI
	10	B	4. Id		XXIII	VII	XXIV	XII
	11	C	3. Id		XXV	VIII	XXVI	XIII
	12	D	pr. Id		XXVII	IX	XXVIII	Jam. 1
	13	E	[illegible]		XXIX	X	XXX	II.
	14	F	8. Kl.		XXXI	XI	2. Sam. 1.	III
	15	G	17. Kl.		2. Sam. 2	XII	III	IV
	16	A	16 Kl.		IV	XIII	V	V
	17	B	15. Kl.		VI	XIV	VII	1. Pet. 1
	18	C	14 Kl		VIII	XV	IX	II
	19	D	13. Kl	Alphegc Arch-B. of Cant.	X	XVI	XI	III
	20	E	12. Kl		XII	XVII	XIII	IV
	21	F	11. Kl.		XIV	XVIII	XV	V
	22	G	10. Kl		XVI	XIX	XVII	2. Pet. 1
	23	A	9. Kl.	S. George m.	XVIII	XX	XIX	II
	24	B	8. Kl		XX	XXI	XXI	III
	25	C	7. Kl.	[illegible]		XXII		1. Joh. 1
	26	D	6. Kl.		XXII	XXIII	XXIII	II
	27	E	5. Kl.		XXIV	XXIV	1. Kings 1	III
	28	F	4. Kl.		1. Kings 2.	XXV	III	IV
	29	G	3. Kl.		IV	XXVI	V	V
	30	A	pr. Kl.		VI	XXVII	VII	2, 3 John

May hath xxxj. dayes.

The Moon hath xxx.

					Morning prayer		Evening prayer	
					1. Lesson	2 Lesson	1. Lesson	2 Lesson
II	1	B	[illegible]					Jude
	2	C	6. No.		1. Kings 8.	Acts 28.	1. Kings 9.	Rom. 1
XIX	3	D	5. No.	Invention of the Cross	X	Mat. 1.	Xi	ii
VIII	4	E	4. No.		Xii	ii	Xiii	iii
	5	F	3. No.		XIV	iii	XV	IV
XVI	6	G	pr. No.	S. John Evang. ante port. Lat.	XVI	IV	XVii	V
V	7	A	[illegible]		XViii	V	XiX	Vi
	8	B	8. Id.		XX	Vi	XXi	Vii
XIII	9	C	7. Id.		XXii	Vii	2. Kings. 1	Viii
II	10	D	6. Id.		2. Kings. 2.	Viii	iii	iX
	11	E	5. Id.		iv	iX	V	X
X	12	F	4. Id.		Vi	X	Vii	Xi
	13	G	3. Id.		Viii	Xi	iX	Xii
XVIII	14	A	pr. Id.		X	Xii	Xi	Xiii
VII	15	B	[illegible]		Xii	Xiii	Xiii	XiV
	16	C	17. Kl.		XiiII	XiV	XV	XV
XV	17	D	16 Kl.		XVi	XV	XVii	XVi
II	18	E	15 Kl.		XViii	XVi	XiX	1. Cor. 1.
	19	F	14 Kl.	Dunstan Arch B. of Cant	XX	XVii	XXi	ii
XIV	20	G	13 Kl.		XXii	XViii	XXiii	iii
I	21	A	12 Kl.		XXiV	XiX	XXV	iV
	22	B	11 Kl.		Ezra. 1	XX	Ezra 3.	V
IX	23	C	10 Kl.		IV	XXi	V	Vi
	24	D	9 Kl.		Vi	XXii	Vii	Vii
XVII	25	E	8 Kl.		iX	XXiii	Neh. 1	Viii
VI	26	F	7 Kl.	Aug: Ap. first Arch B. of Cant	Neh. 2	XXiV	iV	IX
	27	G	6 Kl.	Ven. Bede pr.	V	XXV	Vi	X
XIV	28	A	5 Kl.		Viii	XXVi	iX	Xi
III	29	B	4 Kl.	[illegible]	X	XXVii	Xiii	Xii
	30	C	3 Kl.		Ester. 1	XXViii	Ester 2	XIII
XI	31	D	pr Kl.		iii	Mark. 1.	iV	XiV

June hath xxx. dayes.

The Moon hath xxix.

					Morning prayer		Evening prayer	
						2. Lesson		2. Lesson
	1	F	Kalend	Nicomede Rom. Pr. & m.	Ester. 5.	Mark. 2.	Ester 6.	1. Cor. 15.
XIX	2	F	4. No.		VII	iii	Viii	XVI
Viii	3	G	3. No.		ix	iv	Job. 1.	2. Cor. 1.
XVI	4	A	pr. No		Job. 2.	V	iii	ii
X	5	B		Bonifacē B. of Mentz & m	iv	Vi	V	iii.
	6	C	8. Id.		VI	Vii	VII	iV
XIII	7	D	7 Id.		Viii	Viii	iX	V
II	8	E	6. Id.		X	IX	XI	Vi
	9	F	5. Id.		xii	X	Xiii	Vii
&	10	G	4. Id.		XIV	Xi	XV	Viii
	11	A	3. Id					
XVIII	12	B	pr. Id		XVI	Xii	xvii xviii.	IX
X	13	C			XIX	Xiii	XX	X
	14	D	18. Kl.		XXI	XIV	XXii	Xi
XV	15	E	17. Kl.		XXiii	XV	xxiv xxv.	Xii
IV	16	F	16. Kl.		xxvi. xxvii.	XVI	XXViii	Xiii
	17	G	15. Kl	S. Alban M.	XXIX	Luke. 1	XXX	Galat. 1.
XII	18	A	14. Kl.		XXXI	ii	XXXii	ii
I	19	B	13. Kl.		XXXiii	iii	XXXiV	iii
	20	C	12. Kl.	Transl. of Edw. K. of E. & M. Sax.	XXXV	IV	XXXVi	iV
IX	21	D	11. Kl.		XXXVII	V	XXXViii	V
	22	E	10. Kl.		XXXIX	Vi	Xl	Vi
XVII	23	F	9. Kl.	Fast	Xli	Vii	Xlii	Eph. 1.
VI	24	G	8. Kl.	Nativ. of S. John Bapt.				
	25	A	7. Kl.		Prov. 1	Viii	Prov. 2	i
XIV	26	B	6. Kl		iii	IX	IV	iii
III	27	C	5. Kl.		V	X	Vi	IV
	28	D	4. Kl.	Fast	Vii	Xi	Viii	V
XI	29	E	3. Kl.	Ss. Peter & Paul Ap.				
	30	F	pr. Kl.		IX	Xii	X	Vi

July hath xxxj. dayes.

The Moon hath xxx.

					Morning prayer.		Evening prayer.	
					1. Lesson	2. Lesson	1. Lesson	2. Lesson
XIX	1	G	Kalend.		Prov. 11.	Luke. 13.	Prov. 12	Phil. 1.
	2	A	6. No.	Visit. of ꝑ. Bl. Virg. Marie	XIII	XIV	XIV	ii
	3	B	5. No		XV	XV	XVI	iii
XVII	4	C	4. No.	Transl. of S. Martin B. & C.	XVII	XVI	XVIII	iv
V	5	D	3. No.		XIX	XVII	XX	Col. 1.
	6	E	pr. No.		XXI	XVIII	XXII	ii
XIII	7	F			XXIII	XIX	XXIV	iii
II	8	G	8. Id.		XXV	XX	XXVI	iv
	9	A	7. Id.		XXVII	XXI	XXVIII	i. Thes. 1.
X	10	B	6. Id.		XXIX	XXII	XXXI	ii
	11	C	5. Id		Eccles. 1.	XXIII	Eccles. 2	iii
XVIII	12	D	4. Id.		iii	XXIV	iv	iv
VII	13	E	3. Id.		V	Joh. 1.	VI	V
	14	F	pr. Id.		VII	ii	VIII	2. Thes. 3.
XV	15	G	Idus	Swithun B. of Winch Transl.	IX	iii	X	ii
IV	16	A	17. Kl.		XI	IV	XII	iii
	17	B	16. Kl.		Jerem. 1.	V	Jerem. 2	1. Tim. 1.
XII	18	C	15. Kl.		iii	VI	IV	ii. iii.
I	19	D	14. Kl.		V	VII	VI	iv
	20	E	13. Kl.	Margaret V & m. at Antioch	VII	VIII	VIII	V
IX	21	F	12. Kl	S. Marie Magdalen.	IX	IX	X	VI
	22	G	11. Kl.		XI	X	XII	2. Tim. 1.
XVII	23	A	10. Kl.		XIII	XI	XIV	ii
VI	24	B	9. Kl.	Fast	XV	XII	XVI	iii
	25	C	8. Kl.	[illegible]		XIII		iv
XIII	26	D	7. K	S. Anne mother to ꝑ. Bl. V. M	XVII	XIV	XVIII	Titus 1.
III	27	E	6. Kl.		XIX	XV	XX	ii. iii.
	28	F	5. Kl.		XXI	XVI	XXII	Philem.
XX	29	G	4. Kl.		XXIII	XVII	XXIV	Hebr. 1.
	30	A	3. Kl.		XXV	XVIII	XXVI	ii
XI	31	B	pr. Kl.		XXVII	XIX	XXVIII	iii

August hath xxxj. dayes.

The Moon hath xxx.

					Prayer.		Prayer.	
					1. Lesson	2. Lesson		2. Lesson.
VIII	1	C		Lammas day.	Jerem. 29.	Joh. 20.	Jerem. 30	Hebr. 4.
XVI	2	D	4. No.		xxxi	xxi	xxxii	v
V	3	E	3. No.		xxxiii	Acts. 1	xxxiv	vi
	4	F	pr. No.		xxxv	ii	xxxvi	vii
XIII	5	G			xxxvii	iii	xxxviii	viii
II	6	A	8. Id.	Transfigur. of our Lord.	xxxix	iv	xl	ix
	7	B	7. Id.	Name of Jesus.	xli	v	xlii	x
X	8	C	6. Id.		xliii	vi	xliv	xi
	9	D	5. Id.		xlv. xlvi.	vii	xlvii	xii
XVIII	10	E	4. Id.	S. Laur. Archd. of Rom. & m.	xlviii	viii	xlix	xiii
VII	11	F	3. Id.		L	ix	Li	Jam. 1
	12	G	pr. Id		Lii	x	Lam: 1	ii
XV	13	A			Lam: 2	xi	iii	iii
IV	14	B	19. Kl.		iv	xii	v	iv
	15	C	18. Kl.		Ezek. 2.	xiii	Ezek. 3	v
XII	16	D	17. Kl.		vi	xiv	vii	1. Pet. 1.
I	17	E	16. Kl.		xiii	xv	xiv	ii
	18	F	15. Kl.		xviii	xvi	xxxiii	iii
IX	19	G	14. Kl.		xxxiv	xvii	Dan. 1.	iv
	20	A	13. Kl.		Dan. 2.	xviii	iii	v
XVII	21	B	12. Kl.		iv	xix	v	2. Pet. 1.
VI	22	C	11. Kl.		vi	xx	vii	ii
	23	D	10. Kl.	Fast	viii	xxi	ix	iii
XIV	24	E	9. Kl.			xxii		1. John. 1
III	25	F	8. Kl.		x	xxiii	xi	ii
	26	G	7. Kl		xii	xxiv	Hos. 1	iii
XI	27	A	6. Kl.		Hos. 2. 3	xxv	iv	iv
	28	B	5. Kl.	S. Aug. B. of Hippo. C. D.	v. vi.	xxvi	vii	v
XIX	29	C	4. Kl	Behead: of S. John Bapt.	viii	xxvii	ix	2. 3. John.
VIII	30	D	3. Kl		x	xxviii	xi	Jude.
	31	E	pr. Kl.		xii	Matt. 1.	xiii	Rom. 1.

September hath xxx. dayes.

The Moon hath xxix.

[illegible] { [illegible] / [illegible] } [illegible] { [illegible] / [illegible] }

					Prayer. 2. Lesson		Prayer. 2. Lesson	
	1	F	Kalend	Giles Abbot & Conf.	Hos. 14.	Mat. 2.	Joel. 1	Rom. 2
	2	G	4. No.		Joel. 2.	iii	iii	iii
	3	A	3. No.		Amos. 1.	iv	Amos 2.	iv
	4	B	pr. No.		iii	v	iv	v
	5	C	Nonis		v	vi	vi	vi
	6	D	8. Id.		vii	vii	viii	vii
	7	E	7. Id.	Enurchus B. of Orleans	ix	viii	Obadiah	viii
	8	F	6. Id.	Natiuit. of S. Bl. Virg. Mary	Jonah.	ix	Jonah. 2. 3.	ix
	9	G	5. Id.		iv	x	Mich. 1.	x
	10	A	4. Id.		Micha. 2.	xi	iii	xi
	11	B	3. Id.		iv	xii	v	xii
	12	C	pr. Id.		vi	xiii	vii	xiii
	13	D	Idus		Nahum. 1	xiv	Nahum. 2	xiv
	14	E	18. Kl.	Holy crosse day	iii	xv	Habak. 1.	xv
	15	F	17. Kl.		Habak. 2	xvi	iii	xvi
	16	G	16. Kl.		Zeph. 1.	xvii	Zeph. 2.	1. Cor. 1.
	17	A	15. Kl	Lambert B. & M.	iii	xviii	Hagg. 1.	ii
	18	B	14. Kl.		Hagg. 2.	xix	Zech. 1.	iii
	19	C	13. Kl.		Zech. 2. 3	xx	iv. v.	iv
	20	D	12. Kl.	Fast	vi	xxi	vii	v
	21	E	11. Kl.	S. Matt. Ap. Euang. & M.		xxii		vi
	22	F	10. Kl.		viii	xxiii	ix	vii
	23	G	9. Kl.		x	xxiv	xi	viii
	24	A	8. Kl.		xii	xxv	xiii	ix
	25	B	7. Kl.		xiv	xxvi	Mal. 1	x
	26	C	6. Kl.	S. Cypr. Ar. B. of Carth. & M.	Mal. 2	xxvii	iii	xi
	27	D	5. Kl.		iv	xxviii	Job. 1	xii
	28	E	4. Kl.		Job. 2	Mark. 1.	iii	xiii
	29	F	3. Kl.	S. Mich. & all Angels		ii		xiv
	30	G	pr. Kl.	S. Hieronim. Pr. Conf. & Doct.	iv	iii	vi	xv

October hath xxxj. dayes.

The Moon hath xxx.

					Morning Prayer.		Evening Prayer.	
						2. Lesson		2. Lesson
XVI	1	A	All Saints	Remigius B. of Rhemes	Tob. 7.	Mark. 4.	Tob. 8.	1. Cor. 16.
V	2	B	6. No.		IX	V	X	2. Cor. 1.
XIII	3	C	5. No.		XI	VI	XII	II
II	4	D	4. No.		XIII	VII	XIV	III
	5	E	3. No		Judeth. 1.	VIII	Judeth 2	IV
X	6	F	pr. No.	Faith virg. & m.	III	IX	IV	V
	7	G	All Saints		V	X	VI	VI
XVIII	8	A	8. Id.		VII	XI	VIII	VII
VII	9	B	7. Id.	S. Denys & comp. B. & m.	IX	XII	X	VIII
	10	C	6. Id.		XI	XIII	XII	IX
XV	11	D	5. Id.		XIII	XIV	XIV	X
IV	12	E	4. Id.		XV	XV	XVI	XI
	13	F	3. Id.	Transl. of S. Edward K.	Wisd. 1.	XVI	Wisd. 2.	XII
XII	14	G	pr. Id.		III	Luke 1. to 39	IV	XIII
I	15	A	Idus.		V	I. 39.	VI	Gal. 1.
	16	B	17. Kl.		VII	II	VIII	II.
IX	17	C	16. Kl.	Ethelrede Virg.	IX	III	X	III
	18	D	15. Kl.	Luke Evang.		IV		IV
XVII	19	E	14. Kl.		XI	V	XII	V
VI	20	F	13. Kl.		XIII	VI	XIV	VI
	21	G	12. Kl.		XV	VII	XVI	Ephes. 1.
XIV	22	A	11. Kl.		XVII	VIII	XVIII	II
III	23	B	10. Kl		XIX	IX	Ecctus. 1	III
	24	C	9. Kl		Ecctus. 2.	X	III	IV
XI	25	D	8. Kl	Crispine Mart.	IV	XI	V	V
	26	E	7. Kl		VI	XII	VII	VI
XIX	27	F	6. Kl.	Fast	VIII	XIII	IX	Phil. 1.
VIII	28	G	5. Kl.	Simon & Jude Ap.		XIV		II
	29	A	4. Kl.		X	XV	XI	III
XVI	30	B	3. Kl.		XII	XVI	XIII	IV
I	31	C	pr. Kl.	Fast	XIV	XVII	XV	Col. 1.

November hath xxx. dayes.

The Moon hath xxix.

					Prayer.	2. Lesson	Prayer.	2. Lesson
	1	D						
	2	E	4. No		Ecclus. 16.	Luke. 18.	Ectus. 17	Coloss. 2
	3	F	3. No.		XVIII	XIX	XIX	iii
	4	G	pr. No		XX	XX	XXI	IV
	5	A		Papists Conspiracy	XXii	XXI	XXIIII	1. Thes. 1.
	6	B	8. Id.	Leonard Confess.	XXIV	XXii	XXV a)	ii
	7	C	7. Id.		XXVii	XXIII	XXVIII	iii
	8	D	6. Id.		XXIX	XXIV	XXX b)	IV
	9	E	5. Id.		XXXI	John. 1	XXXii	V
	10	F	4. Id.		XXXIII	ii	XXXIV	2. Thes. 1
	11	G	3. Id.	S. Martin B. & Conf.	XXXV	iii	XXXVI	ii
	12	A	pr. Id.		XXXVii	IV	XXXVII	iii
	13	B		Brictius Bishop	XXXIX	V	xl	1. Tim. i.
	14	C	18. Kl.		xli	VI	xlii	ii. iii.
	15	D	17. Kl.	Machutus B.	xliii	Vii	xliv	iv
	16	E	16. Kl.		xlv	Viii	xlvi c)	V
	17	F	15. Kl.	Hugh B. of Lincoln	xlvii	ix	xlviii	Vi
	18	G	14. Kl.		xlix	X	L	2. Tim. i
	19	A	13. Kl.		Li	Xi	Baruch. 1.	ii
	20	B	12. Kl.	Edmund K & M.	Baruch 2.	Xii	iii	iii
	21	C	11. Kl.		iv	Xiii	V	iv
	22	D	10. Kl.	Cecilia Vrg & M.	VI	XiV	Hist. of Susan.	Titus i
	23	E	9. Kl.	S. Clem. I B. of Rom. & M.	Bel & ye Drag.	XV	Isai. 1.	ii. iii
	24	F	8. Kl.		Isai. 2.	XVi	iii	Philemon
	25	G	7. Kl.	Catherine Vrg & M.	iv	XVii	V	Hebr. 1.
	26	A	6. Kl.		VI	XVIII	Vii	ii
	27	B	5. Kl.		Viii	XIX	iX	iii
	28	C	4. Kl.		X	XX	Xi	iV
	29	D	3. Kl.	Fast	Xii	XXI	Xiii	V
	30	E	pr. Kl.			Acts. 1.		Vi

Note that a) Ecctus 25. — is to be read onely to vr. 13. & b) Ecctus 30. — onely to vr. 18. & c) Ecctus 46. — onely to vr. 20.

December hath xxxj. dayes.

The Moon hath xxx.

				Morning Prayer		Evening Prayer	
					2. Lesson		2 Lesson
1	F			Isai. 14.	Acts. 2.	Isai 15.	Hebr. 7.
2	G	4. No.		XVI	iii	XVii	Viii
3	A	3. No.		XViii	iV	XIX	iX
4	B	pr. No.		XX. XXi.	V	XXii	X
5	C			XXiii	Vi	XXiV	Xi
6	D	8. Id.	Nicholas B. of Myra in Lycia	XXV	7. to pr 30.	XXVi	Xii
7	E	7. Id.		XXVii	7. 30.	XXViii	Xiii
8	F	6. Id.	Concep. of S. Bl. V. Mary	XXiX	Vii	XXX	Jam. i.
9	G	5. Id.		XXXi	iX	XXXii	ii
10	A	4. Id.		XXXiii	X	XXXiV	iii
11	B	3. Id.		XXXV	Xi	XXXVi	iV
12	C	pr. Id.		XXXVii	Xii	XXXViii	V
13	D	[illegible]	Lucie virg. & m.	XXXiX	Xiii	Xl	1. Pet. i.
14	E	19. Kl.		Xli	XiV	Xlii	ii
15	F	18. Kl.		Xliii	XV	XliV	iii
16	G	17. Kl.	O Sapientia.	Xlv	XVi	XlVi	iV
17	A	16. Kl.		XlVii	XVii	XlViii	V
18	B	15. Kl.		XliX	XViii	L	2. Pet. i.
19	C	14. Kl.		Li	XiX	Lii	ii
20	D	13. Kl.	Fast	Liii	XX	LiV	iii
21	E	12. Kl.	[illegible]		XXi		1. John i.
22	F	11. Kl.		Lv	XXii	Lvi	ii
23	G	10. Kl.		LVii	XXiii	LViii	iii
24	A	9. Kl.		LiX	XXiV	Lx	iV
25	B	8. Kl.	Fast				
26	C	7. Kl.					
27	D	6. Kl.					
28	E	5. Kl.					
29	F	4. Kl.			XXV		V
30	G	3. Kl.		Lxi	XXVi	Lxii	2. John
31	A	pr. Kl.	Silvester B. of Rome.	LXiii	XXVii	LXiV	3. John.
				LXV	XXViii	LXVi	Jude.

The Order for Morning and Evening Prayer daily to be said and vsed throughout the Year.

The Morning and Evening Prayer shall be vsed in the accustomed place of the Church, Chappel, or Chancel; except it shall be otherwise determined by the Ordinarie of the place. And the Chancels shall remain as they have done in times past.

And heere is to be noted, That such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in vse, as were in this Church of England by the authoritie of Parliament, in the second year of the raigne of King Edw. VI

The Order for Morning Prayer dayly throughout the year.

¶ *At the beginning of Morning Prayer, the Minister shall read with a loud voice, some one, or more of these sentences of the Scriptures that follow. And when he shall say that which is written after the said sentences.*

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawfull and right, he shall save his soul alive. — Ezech. 18. 27.

I acknowledge my transgressions, and my sin is ever before me. — Psal. 51. 3.

Hide thy face from my sins, and blot out mine iniquities. — Psal. 51. 9.

The sacrifices of God are a broken spirit, a broken, and a contrite heart. O God, thou wilt not despise. — Psal. 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God; for he is gracious and mercifull, slow to anger, and of great kindness, and repenteth him of the evil. — Joel. 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: Neither have we obeyed the voice of the Lord our God to walk in his Laws which he set before us. — Dan. 9. 9. 10.

O Lord correct me, but with judgement, not in thine anger, lest thou bring me to nothing. — Jer: 10. 24. Psal. 6. 1.

Repent ye, for the kingdom of heaven is at hand. — S. Mat. 3. 2.

I will arise, and go to my father, and will say unto him: (Father, — S. Luke 15. 18, 19.

Morning Prayer

I have sinned against heaven and before thee, and am no more worthy to be called thy son.

Psal. 143. 2. Enter not into judgement with thy servant [O Lord] for in thy sight shall no man living be justified.

1. S. John. 1. 8, 9. If we say that we have no sin, we deceive our selves, and the truth is not in us: [But] if we confess our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousness.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge, and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly father; but confess them with an humble lowly penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me

¶ A generall Confession to be said of the whole congregation, after the Minister, all Kneeling.

Almighty and most mercifull Father, We have erred and strayed from thy wayes like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy lawes, We have left undone those things which we ought to have done, And we have done those things which we ought

not

not to have don, And there is no health in vs: But thou, O Lord, have mercy vpon vs miserable offenders; Spare thou them, O God, which confesse their faults, Restore thou them that are penitent, According to thy promises declared vnto mankind, in Christ Iesu our Lord: And grant O most mercifull Father, for his sake, That we may hereafter liue a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Absolution, or Remission of sins to be pronounced by the Priest alone, standing, the people still kneeling.

Almighty God, the Father of our Lord Iesu Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednes, and liue; and hath given power and commandment to his ministers to declare, and pronounce to his people being penitent, the absolution and remission of their sinne: He pardoneth, and absolueth all them that truly repent, and vnfeignedly beleeue his holy Gospel. Wherefore, he beseecheth him to grant vnto true repentance, and his holy spirit, that those things may please him which we do, at his present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesu Christ our Lord.

The people shall answer here, and at the end of all other prayers. Amen

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Then the Minister shall kneel and say the Lords Prayer with an audible voice: the people also kneeling, and repeating it with him, both here, and wheresoever else it is vsed in diuine service.

Our Father which art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be don in earth as it is in heaven. Giue vs this day our daily bread: And forgiue vs

vo our trespasses, As we forgive them that trespass against vo: And lead vo not into temptation, But deliver vo from evil. For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

¶ Then likewise he shall say.

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God, make speed to save vo.

Answer.

O Lord make haste to help vo.

¶ Here, all standing vp, the Priest shall say.

Glory be to the Father, and to the Son: and to the holy Ghost.

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest.

Praise ye the Lord.

Answer.

The Lords name be praised.

¶ Then shall be said or sung this Psalm following: Except on Easter Day, vpon which another Anthem is appointed: and on the nineteenth day of every moneth it is not to be read here, but in the ordinary course of the Psalms.

Venite exultemus Domino Psal. 95.

O come, let vs sing vnto the Lord: let vs heartily rejoyce in the strength of our salvation

Let vs come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

For the Lord is a great God: and a great King above all

Gods

Morning Prayer.

℣. O God.

℟. In his hand are all the Corners of the Earth: and the strength of the Hills is his also.

The Sea is his, and he made it: and his hands prepared the dry Land.

Come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture and the sheep of his hand.

To day if ye will hear his voyce, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: proved me and saw my Works.

Forty years long was I grieved with this generation — and said: it is a people that do erre in their hearts, for they — have not known my Ways.

Unto whom I sware in my wrath: that they should not — enter into my rest.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

" Then shall follow the Psalms in order as they be-
" appointed. And at the end of every Psalm throughout
" the yeare, and likewise in the end of Benedicite,
" Benedictus, Magnificat, and Nunc dimittis —
" shall be repeated.

Glory be to the Father, and to the Son: and to the holy Ghost.

" Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

" Then shall be read distinctly with an audible
" Voice, the first Lesson, taken out of the old Testa-
" ment as is appointed in the Kalender. Except there
be proper Lessons assigned for that day. He that readeth so:

standing

Morning Prayer.

" standing and turning himself, as he may best
" be heard of all such as are present. And after
" that shall be said or sung in English, the Hymn
" called Te Deum laudamus, daily throughout
" the yeare.

" ¶ Note that before every Lesson the Minister shall
" say, Here beginneth such a Chapter or verse
" of such a Chapter of such a Book. And after
" every Lesson, Here endeth the first, or the
" second Lesson.

Te Deum laudamus.

We praise thee O God: we acknowledge thee to be the Lord.
All the Earth doth worship thee: the Father everlasting.
To thee all Angels cry aloud: the Heavens and all the powers therein.
To thee Cherubin and Seraphim: continually do cry.
Holy, holy, holy: Lord God of Sabbaoth.
Heaven and earth are full of the Majesty: of thy glory.
The glorious Company of the Apostles: praise thee.
The goodly fellowship of the Prophets: praise thee.
The noble army of Martyrs: praise thee.
The holy Church throughout all the world: doth acknowledge thee.
The Father: of an infinite Majesty.
Thine honourable, true: and only Son.
Also the holy Ghost: the Comforter.
Thou art the King of glory: O Christ.
Thou art the everlasting Son: of the Father.
When thou tookest upon thee to deliver man: thou didst not abhor the Virgins Womb.
When thou hadst overcome the sharpness of Death: thou didst open the Kingdom of Heaven to all Believers.
Thou sittest at the right hand of God: in the glory of the Father.
We believe that thou shalt come: to be our Judge.

Morning Prayer.

We therefore pray thee help thy servants: whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints: in glory everlasting.
O Lord save thy people: and bless thine heritage.
Govern them: and lift them up for ever.
Day by day: we magnifie thee.
And we worship thy name: ever world without end.
Vouchsafe, (O Lord:) to keep us this day without sin.
O Lord have mercy upon us: have mercy upon us.
O Lord let thy mercy lighten upon us: as our trust is in thee.
O Lord in thee have I trusted: let me never be confounded.

℣ Or this Canticle, *Benedicite omnia opera.*

O all ye works of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Angels of the Lord, bless ye the Lord: praise him and magnifie him for ever.

O ye Heavens, bless ye the Lord: praise him, and magnifie him for ever.

O ye waters that be above the firmament bless ye the Lord: praise him, and magnifie him for ever.

O all ye powers of the Lord, bless ye the Lord: praise him and magnifie him for ever.

O ye Sun and Moon, bless ye the Lord: praise him and magnifie him for ever.

O ye Stars of Heaven, bless ye the Lord: praise him, and magnifie him for ever.

O ye Showers and Dew, bless ye the Lord: praise him and magnifie him for ever.

O ye winds of God bless ye the Lord: praise him, and magnifie him for ever.

O ye Fire, and Heat, bless ye the Lord: praise him and magnifie him for ever.

O ye winter and summer, bless ye the Lord: praise

him

Morning Prayer.

him, and magnifie him for ever.

O ye dewe, and frost to bless ye the Lord: praise him and magnifie him for ever.

O ye frost and cold, bless ye the Lord: praise him and magnifie him for ever.

O ye yce, and snow, bless ye the Lord: praise him and magnifie him for ever.

O ye nights and days, bless ye the Lord: praise him, and magnifie him for ever.

O ye light, and darkness, bless ye the Lord: praise him and magnifie him for ever.

O ye lightnings and clouds, bless ye the Lord: praise him, and magnifie him for ever.

O Let the earth bless the Lord: yea, let it praise him, and magnifie him for ever.

O ye mountains and hills, bless ye the Lord: praise him and magnifie him for ever.

O all ye green things upon the earth, bless ye the Lord: praise him and magnifie him for ever.

O ye wells bless ye the Lord: praise him, and magnifie him for ever.

O ye seas and floods, bless ye the Lord: praise him and magnifie him for ever.

O ye whales, and all that move in the waters, bless ye the Lord: praise him and magnifie him for ever.

O all ye fowles of the air bless ye the Lord: praise him, and magnifie him for ever.

O all ye beasts and cattell, bless ye the Lord: praise him, and magnifie him for ever.

O ye children of men, bless ye the Lord: praise him, and magnifie him for ever.

O let Israel bless the Lord: praise him, and magnifie him for ever.

O ye Priests of the Lord, bless ye the Lord: praise him

and

Morning Prayer.

and magnifie him for ever.

O ye Servants of the Lord, bless ye the Lord: praise him and magnifie him for ever.

O ye Spirits and Souls of the righteous, bless ye the Lord: praise him, and magnifie him for ever.

O ye holy, and humble men of heart, bless ye the Lord: praise him and magnifie him for ever.

O Ananias, Azarias and Misael bless ye the Lord: praise him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ Then shall be read in like maner the second Lesson taken out of the New Testament. And after that the Hymn following; except when that shall happen to be read in the chapter for the day, or for the Gospel on Saint John Baptists Day.

Blessed be the Lord God of Israel: for he hath visited, and redeemed his people. Benedictus. S. Luke. 1. 68

And hath raised by a mighty salvation for us: in the house of his servant David.

As he spake by the mouth of his holy Prophets: which have been since the world began.

That we should be saved from our enemies: and from the hands of all that hate us.

To perform the mercy promised to our forefathers: and to remember his holy covenant.

To perform the oath which he sware to our forefather Abraham: that he would give us.

That we being delivered out of the hands of our enemies: might serve him without fear.

In holiness, and righteousness before him: all the days of our life.

And thou child shalt be called the Prophet of the Highest: for thou

Morning Prayer.

thou shalt go before the face of the Lord to prepare his ways:
To give knowledge of salvation unto his people: for the remission of their sins.
Through the tender mercy of our God: whereby the day-spring from on high hath visited us.
To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.
Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or this Psalm.

Jubilate Deo.

O be joyful in the Lord all ye Lands: serve the Lord with gladness, and come before his presence with a song.
Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves, we are his people, and the sheep of his pasture.
O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.
For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.
Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be sung or said, the Apostles Creed, by the Minister and the people standing. Except only such Dayes as the Creed of Saint Athanasius is appointed to be read.

I believe in God, the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried. He descended into Hell, The third day he rose again

from

Morning Prayer

from the dead. He ascended into Heaven, And sitteth on the right hand of God the Father almighty. From thence he shall come to judge the quick and the dead. I believe in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

¶ And after that, these praiers following, all devoutly kneeling, the Minister first pronouncing with a loud voice.

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

¶ Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

¶ Then the Minister Clerks and people shall say the Lords prayer with a loud voice.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdome come. Thy will be done in Earth as it is in heaven. Give us this day our dayly bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation. But deliver us from evill. Amen.

¶ Then the Priest standing up ~~and directeth his speech to the people, and~~, shall say.

O Lord shew thy mercy upon us.

Answer.

And grant us thy salvation.

Morning Prayer

Priest.

O Lord save the King.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Endue thy Ministers with righteousness.

Answer.

And make thy chosen people joyfull.

Priest.

O Lord save thy people.

Answer.

And blesse thine Inheritance.

Priest.

Give peace in our time, o Lord

Answer.

Because there is none other that fighteth for us, but only — thou, O God.

Priest.

O God make clean our hearts within us.

Answer.

And take not thy holy spirit from us.

¶ Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second for Peace. The third for grace to live well. And the two last Collects shall never alter, but daily be said at Morning-Prayer throughout all the year, as followeth, All kneeling.

¶ The second Collect for Peace.

O God who art the Author of peace, and lover of concord, in knowledge of whom standeth our eternall life, whose service is perfect freedom: defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any Adversaries through the might of Jesus Christ

our

Morning Prayer.

our Lord. Amen.

¶ The third Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger: but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ *In Quires and places where they sing, here followeth the Anthem.*

Then these five Prayers following are to be read here, Except when the Litany is read: and then only the two H H H *last are to be read, as they are there placed.*

A Prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty King of Kings, Lord of Lords, the only ruler of Princes, who dost from thy throne behold all the dwellers upon earth: most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may always incline to thy will, and walk in thy way. Endue him plentifully with heavenly gifts; grant him in health, and wealth long to live; strengthen him that he may vanquish and overcome all his enemies, and finally after this life he may attain everlasting joy, and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for

Morning Prayer.

Almighty God, the fountain of all goodness, we humbly beseech thee to bless

Endue them with thy holy spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

A Prayer for the Clergy and people.

Almighty and everlasting God, who alone workest great marvels, send down upon our Bishops and Curates, and all congregations committed to their charge the healthfull spirit of thy grace: and that they may truly please thee, pour upon them thy continuall dew of thy blessing: grant this, O Lord, for the honour of our Advocate, and Mediator Jesus Christ. Amen.

A Prayer of Saint Chrysostome.

Almighty God, who hast given us grace at this time with one accord to make our common Supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their Requests: fulfill now, O Lord the desires, and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2. Corinthians 13.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

Here endeth the Order of Morning Prayer throughout the Year.

The Order for Evening Prayer dayly throughout the year.

¶ At the beginning of Evening Prayer the Minister shall read with a loud voice, some one or more of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawfull and right, he shall save his soul alive. — Ezech. 18. 27.

I acknowledge my transgressions, and my sin is ever before me. — Psal. 51. 3.

Hide thy face from my sins, and blot out mine iniquities. — Psal. 51. 9.

The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise. — Psal. 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God, for he is gracious and mercifull, slow to anger, and of great kindness, and repenteth him of the evil. — Joel. 2. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: Neither have we obeyed the voice of the Lord our God, to walk in his lawes which he set before us. — Dan. 9. 9. 10.

O Lord, correct me, but with judgement, not in thine anger, lest thou bring me to nothing. — Jer. 10. 24. Psal. 6. 1.

Repent ye, for the kingdom of heaven is at hand. — S. Mat. 3. 2.

Evening Prayer.

S. Luke. 15. 18, 19. I will arise, and go to my father, and will say vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy son.

Psal. 143. 2. Enter not into iudgement with thy seruant, [O Lord] for in thy sight shall no man liuing be iustified.

1. S. John. 1. 8, 9. If we say that we haue no sin, we deceiue our selues, and the truth is not in vs. [but] if we confesse our sins, he is faithfull and iust to forgiue vs our sins, and to cleanse vs from all vnrighteousnes.

Dearly beloued brethren, the scripture moueth vs in sundry places to acknowledge and confesse our manifold sins and wickednes, and that we should not dissemble nor cloake them before the face of Almighty God our heauenly father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtein forgiuenes of the same by his infinite goodnes and mercy; And although we ought at all times humbly to acknowledge our sins before God: yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we haue receiued at his hande, to set forth his most worthy praise, to heare his most holy word, and to aske those things which are requisite and necessary as well for the body as the soule. Wherefore I pray and beseech you, as many as are here present to accompany me with a pure heart, and humble voice, vnto the throne of the heauenly grace, Saying after me.

A generall Confession to be said of the whole congregation, after the Minister, all kneeling.

Almighty, and most mercifull Father, We haue erred and strayed from thy wayes like lost sheep, We haue followed too much the deuises and desires of our own hearts, We haue offended against thy holy lawe, We haue left vndone those things which we ought to haue done, And we haue done

those

Evening Prayer.

those things which we ought not to have don, And there is no health in vs, But thou, O Lord, have mercy vpon vs miserable offenders; Spare thou them, O God, which confess their faults, Restore thou them that are penitent, According to thy promises declared vnto mankind in Christ Iesu our Lord; And grant, O most mercifull Father, for his sake, That we may hereafter liue a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of sins, to be pronounced by the Priest alone, standing, the people still kneeling.

Almighty God the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickednes and liue; and hath given power and commandment to his Ministers, to declare, and pronounce to his people being penitent the Absolution and Remission of their sins: He pardoneth and absolueth all them that truly repent and vnfeignedly beleeue his holy Gospel. Wherefore beseech we him to grant vs true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, through Iesus Christ our Lord. Amen.

Then the Minister shall kneel and say the Lords Prayer: the people also kneeling and repeating it with him.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be don in earth as it is in heaven. Giue vs this day our daily bread; And forgive vs our trespasses, As we forgive them that trespass against vs, And

lead

Evening Prayer.

lead vs not into temptation, But deliver vs from evil, For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save vs.

Answer

O Lord make haste to help vs.

Here all standing up the Priest shall say.

Glory be to the Father, and to the Son: and to the Holy Ghost.

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest

Praise ye the Lord.

Answer.

The Lords name be praised

Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the old Testament as is appointed. And after that Magnificat (or the song of the blessed virgin Mary) in English as followeth.

Magnificat S. Luke. 1.

My soul doth magnifie the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered

the

Evening Prayer

the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham, and his seed for ever.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ Or else this Psalm, except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms.

Cantate Domino Psal: 98

O sing unto the Lord a new song: for he hath done marvelous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a Psalm of thanksgiving.

With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghost.

As

Evening Prayer

As it was in the beginning, is now, and ever shall ~~ be: world without end. Amen.

¶ Then a Lesson of the New Testament, as it is appointed. And after that Nunc dimittis (or the Song of Simeon in English) as followeth.

Nunc dimittis. St Luke 2. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or else this Psalm except it be on the twelfth day of the Month.

Deus misereatur. Psal: 67.

GOD be merciful unto us, and bless us: and show us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea let all the people praise thee.

O Let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea let all the ~~ people praise thee.

Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the ~~ holy Ghost.

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ Then shall be said, or sung the Apostles Creed by the Minister, and the people standing.

Evening Prayer

I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ his only son our Lord, who was conceived by the holy Ghost, Borne of the Virgin Mary. Suffered under Pontius Pilate, Was crucified, dead and buried. He descended into Hell, The third day he rose again from the dead. He ascended into heaven, And sitteth on the right hand of God the father almighty. From thence he shall come to judge the quicke and the dead. I believe in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of sinns, The Resurrection of the body, And the life everlasting. Amen

¶ And after that these Prayers following all devoutly kneeling, the Minister first pronouncing with a loud Voice

The Lord be with you.

Answer.

And with thy spirit.

Minister.

Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

¶ Then the Minister, Clerks and people shall say the Lords Prayer with a loud Voice.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our Trespasses As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Priest standing up, [illegible], shall say.

O Lord shew thy mercy upon us.

Answer.

And grant us thy Salvation.

Priest

Evening Prayer

Priest.

O Lord save thy King.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Endue thy Ministers with righteousness.

Answer.

And make thy chosen people joyfull.

Priest.

O Lord save thy people.

Answer.

And blesse thine Inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou, O God.

Priest.

O God make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ Then shall follow three Collects. The first of the day; The second for Peace; The third for aid against all perils, as hereafter follow=eth: Which two last Collects shall be daily said at Evening Prayer without Alteration.

¶ The second Collect at evening Prayer.

O God from whom all holy desires, all good Counsels, and all just Works do proceed: give unto ~~us~~ thy servants that peace which the world cannot give, that both our hearts may be set to obey thy Commandments, and also that by thee we being defended from the fear of our enemies, may passe our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

¶ The third Collect for Aid against all Perils.

Lighton

Evening Prayer

Lighten our darkness we beseech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the love of thy only son, our Saviour Jesus Christ. Amen.

¶ In Quires and Places where they sing, here followeth the Antheme.

¶ A Prayer for the Kings Majesty.

O Lord our heavenly Father, High and Mighty, King of kings, Lord of lords, the only ruler of Princes, who dost from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King CHARLES, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for

Almighty God the fountaine of all goodness, we humbly beseech thee to bless

Endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happiness, and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and people.

Almighty and everlasting God, who alone workest great marvels, send down upon our Bishops and Curates, and all Congregations committed to their charge the healthfull Spirit of thy grace, and that they may truly please thee, pour upon them the continuall dew of thy blessing. Grant this, O Lord, for the honor of our advocate and Mediator Jesus Christ. Amen

A

Evening Prayer

¶ A Prayer of Saint Chrysostome.

Almighty God, who hast given us grace at this time with-
one accord to make our common supplications unto thee, and
dost promise that when two or three are gathered together
in thy Name, thou wilt grant their requests; fulfil now, O
Lord, the desires and petitions of thy servants, as may be most
expedient for them, granting us in this world knowledge of thy
truth, and in the world to come life everlasting. Amen.

¶ 2 Corinthians. 13.

The grace of our Lord Jesus Christ, and the Love of
God, and the Fellowship of the holy Ghost be with us
all evermore. Amen.

Here endeth the Order of Evening Prayer throughout the year.

At Morning Prayer

Upon these Feasts; Christmas day, the Epiphany, saint Matthias, Easter day, Ascension day, Whitsunday, saint John Baptist, saint James, saint Bartholomew, saint Matthew, saint Simon, and saint Jude, saint Andrew, and upon Trinity Sunday shall be sung, or said at morning Prayer, instead of the Apostles Creed this Confession of our christian Faith, commonly called the Creed of saint Athanasius, by the Minister and people standing.

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith. Quicunque vult.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost is all one: the glory equall, the Majesty coeternall.

Such as the Father is, such is the Son: and such is the holy Ghost.

The Father uncreate, the Son uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Son eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the holy Ghost Almighty.

And yet they are not three Almightys: but one Almighty.

At Morning Prayer

So the Father is God, the Son is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the son Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every person by himselfe to be God and Lord.

So are we forbidden by the Catholick religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Son is of the Father alone: not made, nor created: but begotten.

The holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers. one Son, not three Sons: one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or lesse then another.

But the whole three persons are coeternall together: and coequall.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore it is necessary to everlasting Salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is that we believe, and confesse: that our Lord Jesus Christ the Son of God, is God and Man.

God of the Substance of the Father, begotten before the worlds: and Man of the Substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father, as touching his Godhead: and inferiour to the Father, as touching his manhood.

who

At Morning Prayer

Who although he be God and man: yet he is not twoe, but one Christ.

One not by Conversion of the Godhead into Flesh: but by taking of the manhood into God.

One altogether, not by Confusion of substance: but by Unity of person.

For as the reasonable soule and Flesh is one man: So God and man is one Christ.

Who suffered for our Salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their Bodies: and shall give Account for their own Works.

And they that have done good, shall go into life everlasting: and they that have done evill into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully he cannot be saved.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen. ———.

¶ Here

The Litanie

¶ Here followeth the Litanie, or generall Supplication, to be sung, or said after Morning Prayer, vpon Sundaies, Wednesdaies, and Fridayes, and at other times when it shall be commanded by the Ordinarie: ~~The Minister and People addressing~~.

O God the Father of heaven: haue mercy vpon vs miserable sinners.

O God, the Father of heaven: haue mercy vpon vs miserable sinners.

O God the Son Redeemer of the World: haue mercy vpon vs miserable sinners.

O God the Son Redeemer of the world: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Son: haue mercy vpon vs miserable sinners

O God the holy Ghost proceeding from the Father and the Son: haue mercy vpon vs miserable Sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: haue mercy vpon vs miserable Sinners.

Remember not Lord our offences, nor the offences of our forefathers; neither take thou vengeance of our sinns: Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for ever.

Spare vs good Lord.

From all evil and mischief, from sin, from the Crafts, and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord deliver vs.

From all blindnes of heart, from pride, vain-glory and hypocrisie, from envy, hatred and malice, and all uncharitablenes,

Good Lord deliver vs.

From

The Litanie

From fornication, and all other deadly sin, and from all the deceipts of the world, the Flesh, and the devill,

Good Lord deliver vs.

From lightning and tempest, from plague, pestilence, and famine; from battel, and murder, and from sudden death,

Good Lord deliver vs.

From all sedition, ~~privie~~ and Rebellion privy Conspiracy, from all false Doctrine, heresie and Schism, from hardnes of heart, and contempt of thy Word and Commandment,

Good Lord deliver vs.

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptism, Fasting and Temptation,

Good Lord deliver vs.

By thine Agonie, and bloody sweat, by thy Crosse and passion, by thy precious Death and Burial, by thy glorious Resurrection, and Ascention, and by the coming of the holy Ghost,

Good Lord deliver vs.

In all time of our Tribulation in all time of our wealth, in the hour of death, and in the day of Judgement,

Good Lord deliver vs.

We sinners do beseech thee to hear vs, O Lord God! and that it may please thee to rule and govern thy holy Church universall in the right Way.

We beseech thee to hear vs good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousnes and holines of life, thy servant Charles our most gracious King and Governour,

We beseech thee to hear vs good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have Affiance in thee, and ever seek thy honor and glory,

We beseech thee to hear vs good Lord.

That it may please thee to be his defender, and keeper, giving him the victory over all his Enemies,

Wee beseech thee to hear vs good Lord.

That it may please thee to bless and preserve

The Litanie

We beseech thee to hear vs good Lord.

That it may please thee to illuminate all Bishops, Priests and Dearons, with true knowledge and vnderstanding of thy word, and that both by their preaching and liuing they may set it forth and shew it accordingly,

We beseech thee to hear vs good Lord.

That it may please thee to indue the Lords of the Counsil and all the Nobility with grace, wisedom, and vnderstanding,

We beseech thee to hear vs good Lord.

That it may please thee to blesse and keep the Magistrates, giuing them grace to execute Iustice, and to maintein truth,

We beseech thee to hear vs good Lord.

That it may please thee to blesse and keep all thy people,

We beseech thee to hear vs good Lord.

That it may please thee to giue to all Nations vnity, peace and Concord,

We beseech thee to hear vs good Lord.

That it may please thee to giue vs all an heart to loue and dreade thee, and diligently to liue after thy Commandements,

We beseech thee to hear vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekly thy word, and to receiue it with pure affection, and to bring forth the Fruits of the Spirit,

We beseech thee to hear vs good Lord.

That it may please thee to bring into the way of truth, all such as haue erred and are deceiued,

We beseech thee to hear vs good Lord.

That it may please thee to strengthen such as do stand, and to comfort and helpe the weak-hearted, and to raise vp them that fall, and finally to beat downe Satan vnder our feet,

We beseech thee to hear vs good Lord.

That it may please thee to succour, helpe and comfort all that are in danger, necessity and tribulation,

We beseech thee to hear vs good Lord.

That it may please thee to preserue all that trauel by land or by water, all Women labouring of Child, all sick persons and

yong

The Litanie

young children, and to shew thy pitie vpon all prisoners and captiues,

Wee beseech thee to hear vs good Lord.

That it may please thee to defend and prouide for the fatherles children and widowes, and all that are desolate and oppressed,

Wee beseech thee to hear vs good Lord.

That it may please thee to haue mercy vpon all men,

Wee beseech thee to hear vs good Lord.

That it may please thee to forgiue our enemies, persecutors and slanderers, and to turn their hearts,

We beseech thee to hear vs good Lord.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee to hear vs good Lord.

That it may please thee to giue vs true repentance, to forgiue vs all our sinnes, negligences and ignorances, and to indue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word.

We beseech thee to hear vs good Lord.

Son of God: *We beseech thee to hear vs.*

Son of God: we beseech thee to hear vs.

O Lamb of God that takest away the sinne of the world,

Grant vs thy peace.

O Lamb of God: that takest away the sinne of the world,

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then shall the Priest (and the People with

him

The Litanie

him) say the Lords Prayer.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom com. Thy will be don in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

℣ *Priest.*

O Lord deale not with us after our sins.

Answer.

Neither reward us after our iniquities.

℣ *Let us pray.*

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and adversities whensoever they oppress us, and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for thy Names sake.

O God, we have heard with our eares, and our fathers have declared unto us the noble works that thou didst in their dayes, and in the old time before them.

O Lord arise, help us, and deliver us for thine honor.

Glory be to the Father, and to the son: and to the holy Ghost.

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O son of David have mercy upon us.

Both

The Litanie

Both now and ever vouchsafe to hear vs, o Christ.
Graciously hear vs, O Christ, graciously hear vs, O Lord Christ.

¶ Priest.

O Lord let thy mercy be shewed vpon vs.

Answer.

As we do put our trust in thee.

¶ Let vs pray.

We humbly beseech thee O Father, mercifully to look vpon our infirmities: and for the glory of thy Name turne from vs all those evils that we most righteously haue deserued, and grant that in all our troubles, we may put our whole trust and confidence in thy mercy, and evermore serue thee in holines and pureness of living, to thy honor and glory, through our only mediatour and Advocate, Iesus Christ our Lord. Amen.

¶ A prayer of Saint Chrysostome.

Almighty God, who hast given vs grace at this tyme with one accord to make our common supplication vnto thee, and dost promise that when two or three are gathered together in thy name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life everlasting. Amen

¶ 2. Corinthians. 13.

The grace of our Lord Iesus Christ, and the Love of God, and the fellowship of the holy Ghost be with vs all evermore. Amen.

Here endeth the Litanie.

Prayers

¶ Prayers and Thanksgivings upon ~ severall occasions, to be used before the ~ two finall Prayers of the Litany, or of ~ Morning and Evening Prayer.

Prayers

¶ For Rain.

O God heavenly Father, who by thy son Jesus Christ, hast pro= =mised to all them that seek thy Kingdom, and the righteousnes= thereof, all things necessary to their bodily sustenance: send we, we beseech thee, in this our necessity such moderate rain and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For fair weather.

Almighty Lord God, who for the sin of man didst once drowne all the world, except eight persons, and afterward of thy ~ ~ great mercy didst promise never to destroy it so againe: we ~ humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our ~ true repentance thou wilt send us such [redacted] weather, as ~ ~ that we may receive the fruits of the earth in due season, and learne both by thy punishment to amend our lives, and for thy ~ clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and Famine.

O God heavenly Father, whose guift it is that the rain doth, ~ ~ fall, the earth is fruitfull, beasts increase, and fishes do multi= =ply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most ~ ~ justly suffer for our iniquity) may through thy goodnes be ~ ~ mercifully turned into cheapnes and plenty, for the love of ~ ~ Jesus Christ our Lord, to whom with thee and the holy Ghost ~

be

Prayers.

be all honour and glory now and for ever. Amen.

¶ Or this.

O God merciful father, who in the time of Elisha the Prophet didst suddenly in Samaria turne great scarcity and dearth into plenty and cheapnes: have mercy upon us, who are now for our sinne punished with like adversity, & increase the fruits of the earth by thy heavenly benediction: and grant that we receiving thy bountifull liberality may use the same to thy glory, the relief of those that are needy, and our own comfort, through Iesus Christ our Lord. Amen.

¶ In the time of War and Tumult.

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull to them that truly repent: save and deliver us, we humbly beseech thee from the hands of our enemies; abate their pride, asswage their malice, and confound their devises, that we being armed with thy defence, may be preserved evermore from all perils, to glorify thee who art the only giver of all victory through the merits of thy only son Iesus Christ our Lord. Amen.

¶ In the time of any common plague or sickness.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of King David, didst slay with the plague of pestilence three score and ten thousand, and yet remembring thy mercy didst save the rest: have pitie upon us miserable sinners, who now are visited with great sickness and mortality, that like as thou didst then accept of an atonement, and didst command the destroying Angell to cease from punishing: so it may now please thee to withdraw from us this plague and grievous sickness, through Iesus Christ our Lord. Amen.

¶ In the Ember Weeks, to be said every day.

" For those that are to be admitted into holy orders.

Almighty

Prayers

Almighty God our heavenly Father, who hast purchased to thy self an universall Church by the pretious blood of thy dear Son: mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and pastors of thy Flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministery of thy Church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory and set forward the Salvation of all men, through Jesus Christ our Lord. Amen.

¶ Or this.

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church: give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same: and so replenish them with the truth of thy Doctrine, and (inserted: through) innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

¶ A Prayer that may be said after any of the former.

O God whose nature and property is ever to have mercy and to forgive, receive our humble petitions: and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. Amen. ———.

A Prayer

Prayers.

A Prayer for the high Court of Parliament to be read during their Session.

Most gracious God, we humbly beseech thee, as for this Kingdom in generale, so especially for the high Court of Parliament, under our most religious and gracious King, at this time assembled: That thou wouldst be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety honour and welfare of our Sovereign, and this Kingdom; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

A Collect or Prayer for all Conditions of men to be used at such times when the Litanie is not appointed to be said.

O God, the Creatour and Preserver of all mankind, We humbly beseech thee for all Sorts and conditions of men; that thou wouldst be pleased to make thy wayes known unto them, thy saving health unto all nations. More especially we pray thee for the good estate of the Catholick Church, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the Faith in unity of Spirit, in the bond of peace, and in righteousness of life. Finally we recommend to thy Fatherly goodness all those who are any ways afflicted or distressed in mind body or estate, &c.

Especially

Thanksgivings.

*This to be said when any desire the prayers of the Congregation.

*especially those for whom our prayers are desired — that it may please thee to comfort and relieve them according to their severall necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. — And this we begg for Jesus Christs his sake. Amen.

A generall Thanksgiving.

Almighty God, Father of all mercies, We thine unworthy servants do give thee most humble and hearty thanks for all — thy goodness and loving kindness to us and to all men [*particularly to those who desire now to offer up their praises, and thanksgivings for thy late mercies vouchsafed unto them] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And we — beseech thee give us that due sense of all thy mercies that our hearts may be duly enlightned to thankfull, and that we henceforth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before — thee in holiness and righteousness all our days, through — Jesus Christ our Lord, to whom with thee and the holy — Ghost be all honour and glory world without end. Amen.

*This to be said when any that have been prais for desire to return prais.

Thanksgivings

¶ For Rain

O God our heavenly Father, who by thy gracious providence dost raise the former and the latter rain to descend upon the earth; that it may bring forth fruit for the use of man: We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyfull rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name through thy mercies in Jesus Christ our Lord. Amen.

¶ For fair weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather: we praise and glorify thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. Amen.

¶ For Plenty.

O most merciful father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty: We give thee humble thanks for this thy special bounty, beseeching thee to continue ~~this~~ thy loving kindness unto us, that our land may yield us their fruits of increase to thy glory and our comfort through Jesus Christ our Lord. Amen.

¶ For Peace and deliverance from our Enemies.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their Enemies: We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

¶ For

Thanksgivings

¶ For restoring publick peace at home.

O eternall God our heavenly Father; who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people: We bless thy holy Name, that it hath pleased thee, to appease the seditious tumults which have been lately raised up amongst us: most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy Commandments, and leading a quiet and peaceable life, in all godliness and honesty, may continually offer unto thee our Sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. Amen.

¶ For deliverance from the Plague, or other common sickness.

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadful visitation, and now in the midst of Judgement remembring mercy, hast redeemed our souls from the jaws of death: we offer unto thy fatherly goodness our selves, our souls and bodies which thou hast delivered, to be a living Sacrifice unto thee, always praysing and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. Amen.

¶ Or this.

We humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy law, might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings: we offer unto thy divine majesty the Sacrifice of praise and thanksgiving, laudng and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. Amen.

The

The Collects Epistles and Gospels to be used throughout the year.

¶ Note that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve shall be said at the evening Service next before.

The First Sunday in Advent.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light now in the time of this mortal life, in which thy Son Jesus Christ came to visite us in great humility: that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortall, through him who liveth and reigneth with thee and the holy Ghost now and ever. Amen.

¶ This Collect is to be repeated every day with the other Collects in Advent, until Christmas Eve.

The Epistle.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this thou shalt not commit Adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet: And if there be any other Commandement, it is briefly comprehended in this saying, namely Thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, Rom. 13: 8.

that

The first Sunday in Advent

that now it is high time to awake out of sleepe: for now is our Saluation nearer then when we beleeued. The night is — far spent, the day is at hand: let vs therefore cast off the workes of darkenes, and let vs put on the armour of light. Let vs walke honestly, as in the day, not in rioting and drunkennes, not in chambering and wantonnes, not in strife and envying. But put ye on the Lord Iesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

The Gospell.

S. Matth. 21. 1. When they drew nigh vnto Ierusalem, and were come to — Bethphage, vnto the mount of Olivet, then sent Iesus two disciples, saying vnto them, Go into the Village over against — you, and straight way ye shall find an asse tied, and a colt — with her, loose them and bring them vnto me. And if any man say ought vnto you, ye shall say the Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled, which was spoken by the Prophet, saying. Tell ye the daughter of Sion, Behold, thy King cometh vnto thee, meek — and sitting vpon an asse, and a colt the foale of an asse. And — the disciples went, and did as Iesus commanded them, and — brought the asse, and the colt, and put on them their clothes, — and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the — trees and strawed them in the way. And the multitudes that — went before, and that followed, cried, saying, Hosanna to the — son of David: blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Ierusalem, all the City was moued, saying, who is this? And the multitude said, This is Iesus the Prophet of Nazareth of Galilee. And Iesus went into the Temple of God, and cast out all them — that sold and bought in the Temple, and ouerthrew the tables of the money-changers, and the seates of them that sold doues. And — said vnto them, It is written, my house shall be called the house of prayer, but ye haue made it a Den of theeues.

The

The second Sunday in Advent

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The Epistle.

Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like minded one toward another, according to Christ Jesus: That ye may with one mind, and one mouth glorifie God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say that Jesus Christ was a minister of the Circumcision for the truth of God, to confirm the promises made unto the Fathers, and that the Gentiles might glorifie God for his mercy as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice ye Gentiles with his people. And again, Praise the Lord all ye Gentiles, and laud him all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost. Rom. 15. 4.

The Gospell.

And there shall be signes in the Sunne, and in the Moone, and in the Starres; and upon the earth distresse of Nations, with perplexity, the Sea, and the Waves roaring: men hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the Son of man S. Luke. 21. 25.

coming

The third Sunday in Advent.

coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he spake to them a parable. Behold the figtree, and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled, heaven and earth shall pass away, but my words shall not pass away.

The third Sunday in Advent.
The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee: grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy Spirit ever one God, world without end. Amen.

The Epistle.

1. Cor. 4. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you or of man's judgement: yea I judge not mine own self. For I know nothing by myself, yet am I not hereby justified, but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

The Gospell.

Now

The fourth Sunday in Advent

Now when John had heard in prison the workes of Christ, he sent two of his disciples, and sayd vnto him, Art thou he that should come, or do we look for another? Iesus answered and sayd vnto them, Go and shew John againe those things which ye do heare and see: The blinde receive their sight, and the lame walke, the lepers are cleansed, and the deafe heare, the dead are raysed vp, and the poore have the Gospell preached vnto them. And blessed is he whosoever shall not be offended in me. And as they departed, Iesus began to say vnto the multitudes concerning John, What went ye out into the wildernes to see? A reed shaken with the winde? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in Kings houses. But what went ye out for to see? A prophet? yea I say vnto you, and more then a prophet. For this is he of whom it is written. Behold I send my Messenger before thy face, which shall prepare thy way before thee. S: Matth. 11. 2.

The fourth Sunday in Advent.

The Collect.

O Lord, raise vp (we pray thee) thy power, and come among vs, and with great might succour vs; that whereas through our sins, and wickednes, we are sore let and hindred in running the race that is set before vs: thy bountifull grace and mercy may speedily help and deliver vs, through the satisfaction of thy Son, our Lord: to whom with thee and the holy Ghost be honour and glory, world without end. Amen.

The Epistle.

Reioyce in the Lord alway, and againe I say reioyce. Let your moderation be known vnto all men. The Lord is at hand. Be carefull for nothing: but in every thing by prayer and supplication, with thanksgiving, let your request be made known vnto God. And the peace of God which passeth all vnderstanding shall keep your hearts and minds through Christ Iesus. Phil. 4. 4

The Gospell.

This

Christmas day

S: John. 1. 19. This is the record of John, when the Jewes sent priests and Levites from Jerusalem to aske him, Who art thou? and he confessed, and denyed not: but confessed, I am not the Christ. and they aske him, what then? Art thou Elias? and he sayth, I am not. Art thou that prophet? and he answered no. Then said they unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thy self? He said, I am the voice of one crying in the Wilderness, Make straight the way of the Lord, as sayed the prophet Esaias. and they which were sent were of the Pharisees. and they asked him and said unto him, Why baptizest thou then if thou be not that Christ, nor Elias, neither that prophet? John answered them saying, I baptize with water: but there standeth one among you, whom ye know not. He it is who coming after me, is preferred before me; whose shoo latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth day of Christ, comonly called. — Christmas day —

The Collect.

Almighty God, who hast given us thy only begotten Son to take our Nature upon him, and as at this tyme to be borne of a pure virgine: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy spirit, through the same our Lord Jesus Christ who liveth and reigneth with thee and the same spirit ever one God world without end. Amen.

The Epistle.

Heb. 1. 1. God who at sundry times, and in diverse manners spake in time past unto the Fathers by the prophets, hath in these last dayes spoken unto us by his Son, whom he hath appointed heire of all things, by whom also he made the worlds: who being the brightnes of his glory and the expresse im-

Image

Christmas day

Image of his person, and upholding all things by the word of his power, when he had by himself purged our sins sate down on the right hand of the Majesty on high; Being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee? And again I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, and let all the Angels of God worship him. And of the Angels he saith, who maketh his Angels Spirits, and his Ministers a flame of fire. But unto the Son he saith, thy throne O God is for ever and ever, a Sceptre of righteousness is the Sceptre of thy Kingdom. Thou hast loved righteousness, and hated iniquity, therefore God, even thy God hath anointed thee with the oyl of gladness above thy fellows. And, Thou Lord in the beginning hast layed the foundation of the earth, and the heavens are y^e^ works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a Garment. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fayl.

The Gospell.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which lighteneth every man that cometh into the World. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God, even to them

S. John. 1. 1.

(that

Saint Stevens day

that believe on his name: which were born not of blood, nor of the Will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among vs, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. ——.

Saint Stevens day.

The Collect.

Grant, O Lord, that in all our sufferings here vpon earth, for the testimony of thy truth, we may stedfastly look vp to heaven, and by faith behold the glory that shall be revealed, and being filled with the holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Steven, who prayed for his murtherers to thee, o blessed Jesus, who stand'st at the right hand of God, to succour all those that suffer for thee, our only mediator and advocate. Amen.

¶ Then shall follow the Collect of the Nativity, which shall be said continually vnto New years eve. ——.

The Epistle.

Acts: 7. 55. Steven being full of the holy Ghost, looked vp stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened and the Son of man standing on the right hand of God. Then they cryed out with a loud voice, and stopped their ears, and ran vpon him with one Assent; and cast him out of the City, and stoned him: and the Witnesses layed down their clothes at a young mans feet, whose name was Saul. And they stoned Steven, calling vpon God, and saying, Lord Jesus receive my Spirit. And he kneeled down, and cryed with a loud voyce, Lord, lay not this sin to their charge. And when he had sayd this, he fell asleep.

The

Saint John the Evangelists day

The Gospell.

Behold, I send vnto you prophets, and wise men, and Scribes; and some of them ye shall kill, and crucify, and some of them shall ye scourge in your Synagogues, and persecute them from Citie to Citie: That vpon you may come all the righteous blood shed vpon the earth, from the blood of righteous Abel, vnto the blood of Zacharias son of Barachias, whom ye slew between the temple, and the altar. Verely, I say vnto you, all these things shall come vpon this generation. O Ierusalem, Ierusalem, thou that killest the prophets, and stonest them which are sent vnto thee; how often would I haue gathered thy children together, euen as a Hen gathereth her chickens vnder her wings, and ye would not. Behold your house is left vnto you desolate. For I say vnto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord. S: Mat: 23.34.

Saint John the Evangelists day.

The Collect.

Mercifull Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being enlightned by the Doctrine of thy blessed Apostle, and Evangelist Saint John, may so walke in the light of thy truth, that it may at length attaine to the light of euerlasting life through Iesus Christ our Lord. Amen.

The Epistle.

That which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon, and our hands haue handled of the word of life. (For the life was manifested, and we haue seen it, and bear witnes and shew vnto you that eternall life, which was with the Father, and was manifested vnto vs) That which we haue seen and heard, declare we vnto you, that ye also may haue S: 1. John. 1.1.

Fellowship

Saint John the Evangelists day

fellowshipp with vs: and truly our fellowshipp is, with the father, and with his Son Jesus Christ. And these thinges write we vnto you, that your ioy may be full. This then is the message which we have heard of him, and declare vnto you, that God is light, and in him is no darkness at all. If we say that we have fellowshipp with him, and walke in darkenes, we lye, and do not the truth: But if we walke in the light, as he is in the light, we have fellowshipp one with another, and the blood of Jesus Christ his Son cleanseth vs from all sin. If we say that we have no sin, we deceive our selves and the truth is not in vs. If we confesse our sinnes he is faithfull, and iust to forgive vs our sinnes, and to cleanse vs from all vnrighteousnes. If we say that we have not sinned, we make him a lyar, and his word is not in vs.

The Gospell.

S. John 21. 19. Jesus sayd vnto Peter, follow me. Then Peter turning about seeth the disciple whom Jesus loved following, which also leaned on his breast at Supper, and sayd, Lord, which is he that betrayeth thee? Peter seing him sayeth to Jesus Lord, and what shall this man do? Jesus sayeth vnto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren that that disciple should not dye: Yet Jesus sayd not vnto him, he shall not dye. But, if I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these thinges, and wrote these thinges, and we know that his testimony is true. And there are also many other thinges which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the Bookes that should be written.

The Innocents day.

The Collect.

Innocents day.

Almighty God, who out of the mouths of babes, and sucklings hast ordained strength, and madest Infants to ~~bear witness by their deaths~~ ~~to confound~~ to glorifie thee by their deaths: mortifie and kill all vices in us, and so strengthen us by thy grace, that by the efficacy of our faith, and constancy of our faith, even unto death, we may glorifie thy holy name, through Jesus Christ our Lord. Amen.

For the Epistle

I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred fourty and foure thousand having his Fa- =thers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voyce of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song, be- =fore the Throne, and before the foure Beasts, and the Elders: and no man could learn that song, but the hundred and fourty and foure thousand which were redeemed from the earth. — These are they which were not defiled with women, for they are Virgins; These are they which follow the Lamb whither- =soever he goeth: These were redeemed from among men being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the Throne of God. Revel. 14. 1.

The Gospell.

The angel of the Lord appeareth to Joseph in a dream, saying Arise, and take the young childe and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seeke the young childe to destroy him. When he arose, he- =took the young childe and his mother by night, and depar- =ted into Egypt, and was there until the death of Herod: — that it might be fulfilled which was spoken of the Lord, by — the Prophet, saying, out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the Wise men — S. Mat. 2. 13.

The Sunday after Christmas

wad exceeding wroth, and sent forth and slew all the
children that were in Bethlehem, and in all the coast there-
of, from two years old, and under, according to the time
which he had diligently enquired of the wisemen. Then was
fulfilled that which was spoken by Jeremy the prophet
saying, In Rama was there a voice heard, Lamentation, and
weeping, and great mourning, Rachel weeping for her children,
and would not be comforted, because they are not.

The Sunday after Christmas day.

The Collect.

Almighty God, who hast given us thy only begotten Son to take
our nature upon him, and as at this time to be born of a
pure Virgin: grant that we being regenerate, and made thy
children by adoption and grace, may daily be renewed by thy
holy Spirit, through the same our Lord Jesus Christ, who liveth
and reigneth with thee, and the same Spirit, ever one God,
world without end. Amen.

The Epistle.

Gal. 4. 1. Now I say, that the heir, as long as he is a child, differeth
nothing from a servant, though he be Lord of all. But is
under tutors, and governors, until the time appointed of
the Father. Even so we, when we were children, were in bon-
dage under the Elements of the world: But when the fulness
of the time was come, God sent forth his Son made of a Wo-
man, made under the law: to redeem them that were under
the law, that we might receive the adoption of sons. And
because ye are sons, God hath sent forth the Spirit of his
Son into your hearts, crying, Abba, Father. Wherefore thou
art no more a servant, but a son, and if a son then an heir
of God through Christ.

The

The Circumcision of Christ ~

The Gospel.

The birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together) she was found with child of the holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publique example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, Behold a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her first born son, and he called his name Jesus. — S: Mat. 1. 18.

The Circumcision of Christ.

The Collect.

Almighty God, who madest thy blessed son to be circumcised, and obedient to the law for man: Grant us the true circumcision of the spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. Amen

The Epistle.

Blessed is the man to whom the Lord will not impute sin. — Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also. for we say, that faith was reckoned to- — Rom. 4. 8.

Abraham

The Circumcision of Christ

Abraham for righteousness. How was it then reckoned? when he was in Circumcision, or in Uncircumcision? not in Circumcision, but in Uncircumcision. And he received the Signe of Circumcision, a seale of the righteousness of the faith which he had yet being Uncircumcised: that he might be the father of all them that believe though they be not circumcised; that righteousness might be imputed unto them also. And the father of circumcision to them who are not of the Circumcision only, but also walke in the steps of that faith of our father Abraham which he had being yet Uncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his Seed through the Law; but through the righteousness of faith. For if they which are of the law be heire, Faith is made voyd, and the promise made of none effect.

The Gospel.

S: Luke 2. 15. And it came to pass, as the Angels were gone away from them into heaven the Shepheards said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a Manger. And when they had seen it, they made known abroad the saying which was told them concerning this childe. And all they that heard it wondered at those things which were told them by the Shepheards. But Mary kept all these things, and pondred them in her heart. And the Shepheards returned, glorifying and praysing God for all the things that they had heard and seen, as it was told unto them. And when eight dayes were accomplished for the circumcising of the childe, his name was called Jesus, which was so named of the Angel before he was conceived in the Wombe. —

The

The Epiphany

¶ The same Collect, Epistle, and Gospel, shall serve for every day after vnto the Epiphany. —.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God who by the leading of a starr, didst manifest thy only begotten Son vnto the Gentiles: mercifully grant, that we which know thee now by Faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The Epistle.

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles. If ye have heard of the dispensaron of the grace of God which is given me to you-ward: how that by revelation he made knowne vnto me the mystery, (as I wrote afore in fewwords, whereby when ye read ye may vnderstand my knowledge in the mystery of Christ) which in other Ages was not made known vnto the sons of men, as it is now revealed vnto his holy Apostles and prophets by the Spirit. That the Gentiles should be fellow-heires and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a Minister, according to the Gift of the grace of God given vnto me by the effectuall working of his power, vnto me who am lesse then the least of all Saints, is this grace given, that I should preach among the Gentiles the vnsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent that now vnto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God according to the eternall purpose which he purposed in Christ Jesus our Lord. — Eph: 3. 1.

In

The Epiphany

In whom we have — boldness, and access with confidence, by the Faith of him.

The Gospel.

c. mat. 2. 1. When Jesus was born in Bethlehem of Judea, in the days of Herod the King; behold, there came wise men from the East to Jerusalem, saying, where is he that is borne King of the Jews? for we have seen his Starr in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief Priests and Scribes of the people together; he demanded of them, where Christ should be born, and they sayd unto him; In Bethlehem of Judea: for thus it written by the Prophet; And thou Bethlehem in the land of Juda, art not the least among the Princes of Juda; For out of thee shall come a Governour that shall rule my people — Israel. Then Herod, when he had privily called the Wise men, enquired of them diligently, what time the Starr appeared; And he sent them to Bethlehem, and said, Go, and search diligently for the young childe, and when ye have found him, — bring me word again, that I may come and worship him also. When they had heard the King, they departed; and Lo, the — Starr which they saw in the East, went before them, till it came and stood over where the young child was. when they saw the starr, they rejoyced, with exceeding great joy. And when they — were come into the house, they saw the young childe with — Mary his mother, and fell down and worshipped him, And when they had opened their treasures, they presented unto — him gifts, gold, and frankincense, and Myrrh. And being — warned of God in a dream that they should not returne to — Herod, they departed into their own Country another way.

The first Sunday after the Epiphany

The

The first Sunday after the Epiphany~

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people, which call upon thee, and grant that they may both perceive and know, what things they ought to do, and also may have grace and power, faithfully to fulfill the same, through Jesus Christ, our Lord. Amen

The Epistle.

I beseech you therefore, brethren by the mercyes of God, that ye present your bodyes a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind; that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the Grace given unto me, to every man that is among you, not to think of himselfe more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another. Rom. 12. 1.

The Gospel.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custome of the feast. And when they had fulfilled the dayes, as they returned, the childe Jesus tarried behinde in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a dayes journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back againe to Jerusalem, seeking him. And it came to pass, that after three dayes they found him in the Temple, sitting in the midst of the doctours both hearing S. Luke. 2. 41.

hearing them, and asking them questions. And all that - heard him, were astonished at his understanding, and - answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt - with us? behold thy father and I have sought thee sor = = rowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my fathers business? And - they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and - was subject unto them: but his mother kept all these say = = ings in her heart. And Jesus increased in wisdom, and - stature, and in favour with God and Man.

The second Sunday after the Epiphany

The Collect.

Almighty and everlasting God, who dost govern all - things in heaven and earth, mercifully hear the supplica = = tions of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. 12. 6. Having then gifts, differing according to the grace that is - given to us, whether prophecy, let us prophesy according to the proportion of faith. or ministry, let us wait on our mi = = nistring: or he that teacheth, on teaching: or he that exhor = teth, on exhortation: he that giveth, let him do it with sim = = plicity: he that ruleth, with diligence: he that sheweth - - mercy, with cheerfulness. Let love be without dissimula = = tion: abhor that which is evil, cleave to that which is - good. Be kindly affectioned one to another, with brotherly - love, in honour preferring one another. Not slothful in - business: fervent in spirit, serving the Lord: rejoycing in - hope: patient in tribulation, continuing instant in prayer. distributing to the necessity of ~~the~~ saints: given to hospitality.

Bless

The third Sunday after the Epiphany.

Bless them which persecute you, bless and curse not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the same mind one toward another. Mind not high things but condescend to men of low estate.

The Gospel.

And the third day there was a marriage in Cana of Galilee and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine; Jesus saith unto her, woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants. Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus sayth unto them, Fill the waterpots with water; And they filled them up to the brim. And he saith unto them, draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted of the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of Miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him. S. John. 2. 1.

The third Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers, and necessities

stretch

The third Sunday after the Epiphany-

stretch forth thy right hand to help, and defend vs, through ~
Jesus Christ our Lord. Amen.

The Epistle.

Rom. 12. 16. Be not wise in your own conceits. Recompence to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lyeth in you, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap ~ coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel

S. Mat. 8. 1. When he was come down from the mountain, great multi= tudes followed him. And behold, there came a leper and wor= shipped him, saying, Lord, if thou wilt, thou canst make me ~ clean. And Jesus put forth his hand and touched him saying, I will, be thou clean. And immediatly his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy ~ way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entred into Capernaum, there came unto him a Centurion, beseech= ing him, and saying, Lord, my servant lyeth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: ~ but speak the word only, and my servant shall be healed. For I am a man under authority, having souldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, ~ and he cometh: and to my servant, do this, and he doth it. ~ When Jesus heard it, he marvelled, and said to them that ~ followed, Verily, I say unto you, I have not found so great faith, no not in Israel. And I say unto you that many shall come from the East and West, and shall sit down with Abraham, and ~

Isaac

The fourth Sunday after the Epiphany -

Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping, and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self same houre.

The fourth Sunday after the Epiphany

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright: grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The Epistle.

Let every soul be subject unto the higher powers. for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil: wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good: but if thou do that which is evil, be afraid; for he beareth not the sword in vain. For he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues: Tribute to whom Tribute is due, custome to whom custome, fear to whom fear, honour to whom honour. Rom. 13. 1.

The Gospel.

And

The fifth Sunday after the Epiphany-

S.t Mat. 8. 23. And when he was entred into a ship, his disciples followed him. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him and awoke him saying, Lord save us, we perish. And he saith unto them, why are ye fearfull, O ye of little faith? Then he arose, and rebuked the winds, and the sea, and there was a great calm. But the men marvelled saying, what manner of man is this, that even the winds and the sea obey him. And when he was come to the other side, into the Country of the Gergesens, there met him two possessed with devils, coming out of the tombes, exceeding fierce, so that no man might pass by that way. And behold, they cried out saying, What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time? And there was a good way off from them an heard of many swine feeding. So the devils besought him saying, If thou cast us out, suffer us to go away into the heard of swine. And he said unto them, Go; And when they were come out, they went into the heard of swine; and behold the whole heard of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the City, and told every thing, and what was befalen to the possessed of devils. And behold, the whole City came out to meet Jesus: And when they saw him, they besought him, that he would depart out of their Coasts.

The fifth Sunday after the Epiphany.

The Collect.

Lord We beseech thee to keep thy Church and household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

The

The Sixth Sunday after the Epiphany-

The Epistle.

put on therefore (as the elect of God, holy, and beloved) bowels Col. 3. 12.
of mercies, kindness, humbleness of mind, meekness, longsuffer-
-ing: Forbearing one another, and forgiving one another, if
any man have a quarrel against any; even as Christ forgave
you, so also do ye. And above all these things put on charity,
which is the Bond of perfectness. And let the peace of God
rule in your hearts, to the which also ye are called in one body;
And be ye thankfull. Let the word of Christ dwell in you rich-
ly in all wisdome; teaching, and admonishing one ano-
-ther in Psalms, and hymns, and spiritual Songs, singing
with grace in your hearts to the Lord. And whatsoever ye do
in word or deed do all in the name of the Lord Jesus, giving
thanks to God, and the father by him.

The Gospel.

The kingdom of heaven is likened unto a man which sowed S.t Mat. 13. 24.
good seed in his field. But while men slept, his enemy came
and sowed tares among the wheat, and went his way. But
when the blade was sprung up, and brought forth fruit, then
appeared the tares also. So the servants of the householder came
and said unto him, Sir, didst not thou sow good seed in thy field?
from whence then hath it tares? He sayeth unto them, An
enemy hath done this. The servants said unto him, wilt thou
then that we go, and gather them up? But he said nay; lest
while ye gather up the tares, ye root up also the wheat with
them. Let both grow together until the harvest, and in the
time of harvest, I will say to the reapers, Gather ye together
first the tares, and bind them in bundles to burne them, but
gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O God whose blessed Son was manifested that he might

destroy

The sixth Sunday after the Epiphany.

destroy the workes of the devil, and make vs the sonnes of God, and heires of eternall life: graunt vs, we beseech thee, that having this hope, we may purifie our selves, even as he is pure: that when he shall appeare again, with power and great glory, we may be made like vnto him in his eternall and glorious kingdome, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, world without end. Amen.

The Epistle.

1. Joh. 3. 1. Behold, what manner of love the Father hath bestowed vpon vs, that we should be called the sonnes of God: therefore the world knoweth vs not, because it knew him not. Beloved, now are we the sonnes of God, and it doth not yet appeare what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is: and every man that hath this hope in him purifieth himselfe even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sinnes, and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him neither known him. Little children, let no man deceive you: he that doth righteousnesse is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning: for this purpose the sonne of God was manifested, that he might destroy the works of the devil.

The Gospell.

St. Mat. 24. 23. Then if any man shall say vnto you, Lo here is Christ or there: believe it not. For there shall arise false Christs, and false prophets, and shall shew great signes and wonders: insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before, wherefore if they shall say vnto you, Behold he is in the desert, go not forth: behold, he is in the secret chambers, believe it not: For as the lightning commeth out of the East, and shineth even vnto the West: so shall also the coming of the sonne of man be.

For

Septuagesima Sunday.

For wheresoever the Carrad is, there will the Eagles be gathe=
=red together. Immediatly after the tribulation of those dayes,
shall the Sun be darkned, and the moon shall not give her
light, and the Stars shall fall from heaven, and the powers of
the heaven shall be shaken. And then shall appear the Signe
of the Son of man in heaven: And then shall all the tribes of
the earth mourn, and they shall see the Son of man coming in
the Cloudes of heaven, with power and great glory. And he
shall send his Angels with a great sound of a Trumpet, and
they shall gather together his elect from the foure winds,
from one end of heaven to the other. —.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect. —.

O Lord, we beseech thee favourably to hear the prayers of
thy people; that we who are justly punished for our offences,
may be mercifully delivered by thy goodnes, for the glory
of thy name, through Jesus Christ our Saviour, who liveth
and reigneth with thee, and the holy Ghost, ever one God,
world without End. Amen.

The Epistle.

Know ye not that they which run in a race, run all, but
one receiveth the prize? So run that ye may obtain. And
every man that striveth for the mastery, is temperate in
all things: Now they do it to obtain a corruptible Crown, but
we an incorruptible. I therefore so run not as uncertainly;
so fight I, not as one that beateth the air; but I keep un=
=der my body, and bring it into subjection, least that by
any means, when I have preached to others, I my selfe
should be a cast=away. 1. Cor. 9. 24

The Gospel.

The

Septuagesima Sunday

S^t Mat. 20. 1.

The Kingdome of heaven is like vnto a man that is an house=
=holder, which went out early in the morning to hire labou=
=rers into his Vineyard. And when he had agreed with the La=
=bourers for a penny a day he sent them into his Vineyard.=
And he went out about the third houre, and saw others stan=
=ding idle in the market place, and said vnto them. Go ye also=
into the Vineyard, and whatsoever is right I will give you.=
And they went their way. Againe he went out about the sixth,
and ninth houre, and did likewise. And about the eleventh
houre he went out, and found others standing idle, and sayth
vnto them, Why stand ye here all the day idle? They say vnto
him because no man hath hired vs. He sayth vnto them,=
Go ye also into the Vineyard, and whatsoever is right, that
shall ye receive. So when Even was come, the Lord of the Vine=
yard sayth vnto his Steward, call the labourers, and give=
them their hire, beginning from the last vnto the first. And
when they came that were hired about the eleventh houre,
they received every man a penny. But when the first=
came, they supposed that they should have received more, and
they likewise received every man a penny. And when they=
had received it, they murmured against the goodman of the=
house saying these last have wrought but one houre, and
thou hast made them equall vnto vs, which have borne the
burden, and heat of the day. But he answered one of them,
and said, Friend, I do thee no wrong: didst not thou agree=
with me for a penny? Take that thine is and go thy way:=
I will give vnto this last even as vnto thee. Is it not lawe=
=full for me to do what I will with mine owne? Is thine=
eye evil because I am good? So the last shall be first, and=
the first last: for many be called, but few chosen.

The Sunday called Sexagesima or the second Sunday before Lent.

The Collect.

Sexagesima Sunday.

O Lord God, who seest that we put not our trust in any thing that we do, mercifully grant that by thy power we may be defended against all adversity through Jesus Christ our Lord Amen.

The Epistle.

Ye suffer fools gladly, seeing ye your selves are wise. For ye — 2. Cor. 11. 19.
suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, I speak foolishly, I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? I speak as a fool, I am more: in labours more abundant: in stripes above measure: in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwrack: a night and a day I have been in the deep. In journeying often, in perils of waters, in perils of robbers, in perils by mine own country men, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmity. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel.

When much people were gathered together, and were come to him S. Luke 8. 4.
out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns

and

Quinquagesima Sunday –

and the fiery no sprung up with it and choaked it. And other fell on good ground, and sprang up and bare fruit an hundred folds. And when he had said these things, he cryed, He that hath Eares to hear, let him hear. And his disciples asked him, saying, what might this parable be? and he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this. The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they which when they hear, receive the word with joy; and these have no root, which for a while believe and in time of temptation fall away. And that which fell among Thorns, are they which when they have heard, go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience

The Sunday called Quinquagesima or the next Sunday before Lent.

The Collect.

O Lord who hast taught us that all our doings without charity are nothing worth: send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all vertues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. Amen.

The Epistle.

1. Cor: 13. 1. Though I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass, or a tinkling Cymbal. And though I have the gift of prophecy, and understand all Mysteries, and all knowledge: and though I have

all

Quinquagesima Sunday.

all faith, so that I could remove mountains, and have no — charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and — have not charity, it profiteth me nothing. Charity suffereth long, and is kind: charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniqui- ty, but rejoiceth in the truth: Beareth all things, believeth all things, hopeth all things, endureth all things. charity never- faileth: but whether there be prophecies, they shall fail: whether there be tongues, they shall cease: whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in — part, but when that which is perfect is come then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things. For now we see through a glass darkly: but then face to face: now I know in — part but then shall I know even as also I am known. And — now abideth faith, hope, charity: these three but the greatest — of these is charity.

The Gospel.

Then JESUS took unto him the twelve, and said unto them, Behold. — St Luke 18. 31.
We go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death, and the third day he shall rise again. And they understood none of these things: And this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sate by the way side begging: And hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried saying, Jesus thou Son of David, have mercy on me. And they which went before, rebuked him, that he should hold his

peace

The first Day of Lent.

yeare: but he cried so much the more, Thou Son of David have mercy on me. And Jesus stood, and commanded him to be brought unto him; and when he was come near, he asked him saying — what wilt thou that I shall do unto thee? And he said, Lord that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight and followed him, glorifying God. And all the people when they saw it, gave praise unto God. —

The first day of Lent comonly called Ash-Wednesday. — —

The Collect.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

¶ This Collect is to be read every day in Lent after the Collect appointed for the day.

For the Epistle.

Joel. 2. 12. saith the Lord Turn ye even to me with all your heart, and with fasting — and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God, for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering unto the Lord your God? — Blow the trumpet in Zion, sanctifie a fast, call a solemn — assembly: Gather the people: sanctifie the congregation: assemble the elders: gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber and the bride out of her closet. Let the priests, the ministers of the Lord

weep

The first Sunday in Lent -

weepe betweene the porch, and the Altar, and let them say
Spare thy people, O Lord, and give not thine heritage to re =
=proach; that the heathen should rule over them: wherefore
should they say among the people, Where is their God.

The Gospell.

When ye fast, be not as the hypocrites, of a sad countenance Mat. 6. 16
for they disfigure their faces, that they may appear unto men
to fast. Verily, I say, unto you they have their reward. But
thou when thou fastest, anoynt thine head, and wash thy face
that thou appear not unto men to fast, but unto thy father which
is in secret: and thy Father which seeth in secret shall re =
=ward thee openly. Lay not up for your selves treasures upon
earth where moth and rust doth corrupt, and where thieves
break through and steal. But lay up for your selves trea =
=sures in heaven where neither moth nor rust doth corrupt,
and where theeves do not break through nor steal. For
where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast forty dayes and forty
nights: give us grace to use such abstinence that our flesh
being subdued to the Spirit, we may ever obey thy godly moti =
=ons in righteousness, and true holiness, to thy honour and glory
who livest, and reignest, with the Father and the holy Ghost,
one God, world without end. Amen.

The Epistle.

We then as workers together with him, beseech you also, 2. Cor. 6. 1.
that ye receive not the grace of God in vain. (For he sayth,
I have heard thee in a time accepted, and in the day of Salva =
=tion have I succoured thee: behold, now is the accepted time:
behold, now is the day of salvation) Giving no offence in any -

thing

The first Sunday in Lent-

-thing that the ministery be not blamed: But in all things ap-
-proving our selves as the ministers of God, in much pa-
-tience, in afflictions, in necessities, in distresses, in stripes,
in imprisonments, in tumults, in labours, in watchings, in
fastings; By pureness, by knowledge, by longsuffering, by kind-
-ness, by the holy ghost, By love unfeigned; By the word of
truth, by the power of God, by the armour of righteousness on
the right hand and on the left; By honour and dishonour,
by evil report and good report: as deceivers, and yet true;
as unknown, and yet well known; as dying, and behold we live;
as chastened, and not killed; as sorrowful, yet alway
rejoycing; as poore, yet making many rich; as having no-
-thing, and yet possessing all things.

The Gospell.

St Matth: 4. 1. Then was Jesus led up of the Spirit into the wilderness to be
tempted of the devil. And when he had fasted fourty dayes,
and fourty nights, he was afterward an hungred. And when
the tempter came to him, he said, If thou be the Son of God,
command that these stones be made bread. But he answered
and said, It is written, Man shall not live by bread alone,
but by every word that proceedeth out of the mouth of God.
Then the devil taketh him up into the holy City, and setteth
him on a pinacle of the Temple and saith unto him, If
thou be the Son of God, cast thy self down; for it is written
he shall give his Angels charge concerning thee, and in
their hands they shall bear thee up, lest at any time thou
dash thy foot against a stone. Jesus said unto him, It is written
again, Thou shalt not tempt the Lord thy God. Again the
devil taketh him up into an exceeding high mountain, and
sheweth him all the kingdoms of the world, and the glory
of them; and saith unto him, All these things will I give
thee, if thou wilt fall down and worship me. Then saith
Jesus unto him, Get thee hence Satan: for it is written,
thou shalt worship the Lord thy God, and him only shalt

thou

The Second Sunday in Lent-

thou sorbe. Then the devil leaveth him, and behold, Angelo-
rame and ministred unto him.

The Second Sunday in Lent.

The Collect.

Almighty God, who seest that we have no power of ourselves
to help ourselves: Keep us both outwardly in our bodyes,
and inwardly in our soules, that we may be defended from
all adversities, which may happen to the body, and from
all evil thoughts, which may assault, and hurt the soul,
through Jesus Christ our Lord. Amen.

The Epistle.

We beseech you brethren, and exhort you by the Lord Jesus, that as ye have receyved of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandements we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour. Not in the lust of concupiscence even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy spirit. 1. Thes. 4. 1.

The Gospel.

Jesus went thence, and departed into the coastes of Tyre and Sidon. And behold, a woman of Canaan came out of the same coastes and cryed unto him saying, Have mercy on me O Lord, thou Son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his Mat. 15. 21.

The third Sunday in Lent-

Disciples came and besought him, saying, send her away, for she crieth after vs. But he answered and said, I am not sent, but vnto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth Lord: yet the dogs eat of the crumbs which fall from their masters table. Then Jesus answered and said vnto her, O woman great is thy faith: be it vnto thee even as thou wilt. And her daughter was made whole from that very hour. ——.

The third Sunday in Lent.

The Collect.

We beseech thee Almighty God look vpon the hearty desires of thy humble servants, and stretch forth thy right hand of thy Majesty, to be our defence against all our Enemies, — through Jesus Christ our Lord. Amen.

The Epistle.

Ephes. 5. 1. Be ye therefore followers of God, as dear children; and walk in Loue, as Christ also hath loued vs, and hath given himself for vs, an offering and a sacrifice to God for a sweet-smelling sauour. But fornication, and all vncleanness, or — couetousness, let it not be once named amongst you, as becometh Saints: Neither filthiness, nor foolish talking, nor iesting, which are not conuenient: but rather giving of — thanks. For this ye know, that no whoremonger, nor vncleane person, nor couetous man, who is an Idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceiue you with vain words: for because of these things cometh the wrath of God vpon the children of disobedience. — Be not ye therefore partakers with them, For ye were sometimes darkness, but now are ye light in the Lord: walke as — children of light, (For the fruit of the Spirit is in all goodness

and

The third Sunday in Lent-

and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitfull works of darkness, but rather reprove them. For it is a shame even to speake of those things which are don of them in secret: But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he sayth, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel.

Jesus was casting out a devil, and it was dumb. And it came to pass when the devil was gone out the dumb spake: and the people wondered. But some of them said, He casteth out devils through Beelzebub, the ruler of the devils. And other tempting him sought of him a signe from heaven. But he knowing their thoughts, said unto them, Every kingdom devided against it selfe is brought to desolation: and a house divided against a house falleth. If Satan also be devided against himselfe, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace. But when a stronger then he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoiles. He that is not with me, is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none he saith, I will return into my house whence I came out. And when he cometh he findeth it swept, and garnished. Then goeth he, and taketh to him seaven other spirits more wicked then himselfe, and they enter in, and dwell there; and the last state of that man is worse then the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voyce

St Luke. 11. 14.

and

The Fourth Sunday in Lent -

and said, unto him. Blessed is the Womb that bare thee, and the paps which thou hast sucked. But he said, yea, rather blessed are they that hear the word of God and keep it. —

The Fourth Sunday in Lent.

The Collect.

Grant we beseech thee Almighty God that we who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epistle.

Gal. 4. 21. Tell me ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bondwoman was born after the flesh: but he of the free woman was by promise. Which things are an allegory: for these are the two Covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that bearest not: break forth, and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless, what saith the Scripture? cast out the bondwoman, and her son, for the son of the bondwoman shall not be heir with the son of the free woman. So then brethren, we are not children of the bondwoman, but of the free.

The Gospel.

St. John. 6. 1. Jesus went over the Sea of Galilee, which is the Sea of Tiberias

And

The fifth Sunday in Lent.

And a great multitude followed him because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sate with his disciples. And the passeover, a feast of the Jewes, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred penyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother saith unto him. There is a lad here, which hath five barly loaves, and two small fishes but what are they among so many? And Jesus said, make the men sit down. Now there was much grass in the place. So the men sate down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the World.

The fifth Sunday in Lent.

The Collect.

We beseech thee, almighty God mercifully to look upon thy people, that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

The Epistle.

Christ being come an high priest of good things to come, by a greater, and more perfect tabernacle, not made with hands, that Heb. 9. 11.

The fifth Sunday in Lent -

is to say, not of this building: Neither by the blood of goats, and calves: but by his own blood he entred in once into the holy place, having obtained eternall Redemption for vs. For if the blood of Bulls, and of goats, and the Ashes of an heifer sprinkling the vncleane sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternall spirit offered himselfe without spot to God, purge your consciences from dead works to serue the liuing God? and for this cause he is the Mediatour of the new testament, that by meanes of death for the redemption of the transgressions that were vnder the first testament, they which are called might receiue the promise of eternall inheritance.

The Gospel

S^t. Iohn. c. 46.

Iesus said, Which of you conuinceth me of sin? And if I say the truth, why do ye not beleeue me? He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritan, and hast a deuil? Iesus answered, I haue not a deuil: but I honour my father, and ye dishonour me. And I seeke not mine own glory, there is one that seeketh, and iudgeth. Verily, verily, I say vnto you, If a man keep my saying, he shall neuer see death. Then said the Iewes vnto him, Now we know that thou hast a deuil. Abraham is dead, and the Prophets; and thou saiest, If a man keep my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? and the Prophets are dead: Whom makest thou thy selfe? Iesus answered, If I honour my selfe, my honour is nothing: it is my father that honoureth me, of whom ye say, that he is your God. Yet ye haue not known him, but I know him: and if I should say, I know him not, I shall be a liar like vnto you; but I know him, and keep his saying. Your father Abraham reioyced to see my day: and he saw it, and was glad. Then said the Iewes vnto him, Thou art not yet fifty yeares old, and hast thou seen

The Sunday next before Easter-

Abraham: Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the Temple.

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility: mercifully grant, that we may both follow the example of his patience, and also be made partaker of his resurrection, through the same Jesus Christ our Lord. Amen.

The Epistle.

Let this mind be in you, which was also in Christ Jesus: — Phil. 2. 5.
Who being in the form of God, thought it not robbery to be equall with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel.

When the morning was come, all the chief priests, and Elders S^t Mat. 27. 1.
of the people, took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas, who had betrayed him, when he saw that he was condemned

repented

The Sunday next before Easter~

repented himselfe, and brought again the thirty peeces of
silver to the chiefe priests and Elders, saying, I have sinned
in that I have betrayed the innocent blood. And they said
What is that to us? See thou to that. And he cast down
the peeces of silver in the temple, and departed, and went
and hanged himselfe. And the chiefe priests took the silver
peeces, and said, It is not lawfull for to put them into the trea-
surie, because it is the price of blood. And they took coun-
sell, and bought with them the potters field to bury strangers
in. Wherefore that field was called, The field of blood unto
this day. Then was fulfilled that which was spoken by Jere-
my the Prophet, saying, And they took the thirty peeces of
silver, the price of him that was valued, whom they of the
children of Israel did value: And gave them for the potters
field, as the Lord appointed me. And Jesus stood before the
governour; and the governour asked him, saying, Art thou
the King of the Jewes? And Jesus said unto him, Thou
sayest. And when he was accused of the chiefe priests and
Elders, he answered nothing. Then said Pilate unto him,
Hearest thou not how many things they witnesse against thee?
And he answered him to never a word, insomuch that the
governour marvelled greatly. Now at that feast the governour
was wont to release unto the people a prisoner, whom they
would. And they had then a notable prisoner called Baraba-
bas. Therefore, when they were gathered together, Pilate
said unto them, Whom will ye that I release unto you? Ba-
rabbas, or Jesus, which is called Christ? For he knew that for
envy they had delivered him. When he was set down on the
judgement seat, his wife sent unto him, saying, Have thou
nothing to do with that just man: for I have suffered many
things this day in a dream because of him. But the chiefe
priests, and Elders perswaded the multitude that they
should aske Barabbas, and destroy Jesus. The governour
answered, and said unto them, Whether of the twain will ye
that I release unto you? They said, Barabbas. Pilate

saith

sayth vnto them, What shall I do then with Iesus, which is called Christ? They all say vnto him, Let him be crucified. And the gouernour said, Why, what euil hath he done? But they cried out the more, saying. Let him be crucified. When Pilate saw that he could preuail nothing, but that rather a tumult was made, he tooke Water, and washed his hands before the multitude, saying, I am innocent of the blood of this iust person: see ye to it. Then answered all the people, and said, His blood be on vs, and on our children. Then released he Barabbas vnto them: and when he had scourged Iesus, he deliuered him to be crucified. Then the souldiers of the gouernour took Iesus into the common hall, and gathered vnto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a Crown of thorns, they put it vpon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Haile, King of the Iewes. And they spit vpon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to beare his Crosse. And when they were come vnto a place called Golgotha, that is to say, a place of a Skull. They gaue him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the Prophet, They parted my Garments among them, and vpon my vesture did they cast lots; And sitting down, they watched him there: And set vp ouer his head his accusation written, This is Iesus the King of the Iewes. Then were there two theeues crucified with him: one on the right hand, and another on the left. And they that passed by reuiled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three dayes, saue thy selfe

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if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the Scribes and Elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him: he trusted in God, let him deliver him now if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again, with a loud voice, yielded up the Ghost. And behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent, And the graves were opened, and many bodies of Saints which slept, arose, And came out of the graves, after his resurrection, and went into the holy City, and appeared unto many. Now when the Centurion, and they that were with him, watching Jesus, saw the Earth quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Munday before Easter.

For the Epistle

Esay. 63. 1

Who is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his Apparell, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine Apparell, and thy garments like him that treadeth-

Munday before Easter-

in the Wine fat? I have troden the Wine press alone, and of the people there was none with me: for I will tread them in mine Anger, and trample them in my fury, and their blood shall be sprinkled upon my Garments, and I will stain all my rayment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine Anger, and make them drunke in my fury, and I will bring down their strength to the Earth. I will mention the loving kindnesse of the Lord, and the prayses of the Lord, according to all that the Lord hath bestowed on us, and the great goodnes towards the house of Israel, which he hath bestowed on them, according to his mercyes, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lye: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carryed them all the dayes of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembred the dayes of old, Moses and his people, saying, Where is he that brought them up out of the Sea, with the Shepheard of his flock? Where is he that put his holy Spirit within him? That led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people to make thy self a glorious name. Look down from heaven and behold from the habitation of thy holiness, and of thy glory: Where is thy Zeal, and thy strength, the sounding of

thy

Munday before Easter.

thy bowels, and of thy mercyes towardes me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our redeemer, thy name is from everlasting. O Lord, why hast thou made us to err from thy Wayes? and hardened our hearte from thy feare? Return for thy servants sake the tribes of thine inheritaunce. The people of thy holinesse have possessed it but a little while: our adversaries have trodden down thy Sanctuary. We are thine, thou never barest rule over them, they were not called by thy name. —

The Gospel.

St. Mark. 14. 1. After two dayes was the feast of the Passover, and of unleavened bread: and the high priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany in the house of Simon the Leper, as he sate at meat, there came a Woman having an Alabaster box of ointment of Spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble ye her? She hath wrought a good worke on me. For you have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily, I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot one of the twelve, went unto the high priests to betray him unto them; And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the

first

Munday before Easter~

first day of vnleavened bread, when they killed the passe=
=over, his disciples said vnto him, Where wilt thou that
we go, and prepare that thou mayst eat the passeover? ~
And he sendeth forth two of his disciples, and saith vnto
them, Go ye into the city, and there shall meet you a man
bearing a pitcher of water: follow him. And whersoever he
shall go in, say ye to the goodman of the house, The Master
saieth, Where is the guest-chamber, where I shall eat the
passeover with my disciples. And he will shew you a large
upper-room furnished, and prepared, there make ready for
vs. And his disciples went forth, and came into the city, ~
and found as he had said vnto them: and they made ready ~
the passeover. And in the evening he cometh with the twelve.
And as they sate, and did eat, Jesus said, verily, I say vnto you,
one of you which eateth with me, shall betray me. And they
began to be sorrowfull, and to say vnto him, one by one, Is it
I? and another said, Is it I? and he answered and said vnto ~
them, It is one of the twelve that dippeth with me in the dish.
The son of man indeed goeth as it is written of him: but wo
to that man by whom the son of man is betrayed: good ~
were it for that man if he had never been born. And as
they did eat, Jesus took bread, and blessed, and brake it, and ~
gave to them, and said, Take, eat: this is my body. And he ~
took the cup, and when he had given thanks, he gave it to
them: and they all drank of it. And he said vnto them, This
is my blood of the new Testament, which is shed for many.
Verily I say vnto you, I will drink no more of the fruit of the
vine, vntill that day that I drink it new in the kingdom of God.
And when they had sung an hymn, they went out into the ~
mount of Olives. And Jesus saith vnto them, All ye shall be
offended because of me this night: for it is written, I will smite
the shepherd, and the sheep shall be scattered. But after that
I am risen, I will go before you into Galilee. But Peter said
vnto him, Although all shall be offended, yet will not I. And
Jesus saith vnto him, Verily I say vnto thee, that this day, ~
even in this night, before the cock crow twice, thou shalt deny

me

Munday before Easter~

me thrice. But he spake the more vehemently, If I should dy-
with thee, I will not deny thee in any wise. Likewise also say-
they all. And they came to a place which was named Gethse-
mani, and he saith to his disciples, Sit ye here, while I shall
pray. And he taketh with him Peter and James and John, ~
and began to be sore amazed, and to be very heavy. And saith
unto them, My soul is exceeding sorrowful unto death: tarry-
ye here, and watch. And he went forward a little, and fell on
the ground and prayed, that if it were possible the hour ~
might pass from him. And he said, Abba Father, All things are
possible unto thee, take away this cup from me: nevertheless,
not what I will, but what thou wilt. And he cometh, and ~
findeth them sleeping, and saith unto Peter, Simon, sleepest
thou? couldst not thou watch one hour? Watch ye and pray,
lest ye enter into temptation: the spirit truly is ready, but the
flesh is weak. And again he went away, and prayed, and ~
spake the same words. And when he returned, he found them
asleep again, (For their eyes were heavy) neither wist they
what to answer him. And he cometh the third time, and ~
saith unto them, Sleep on now, and take your rest: it is enough,
the hour is come, behold, the Son of man is betrayed into the
hands of sinners. Rise up, let us go; lo, he that betrayeth me
is at hand. And immediatly, while he yet spake, cometh ~
Judas, one of the twelve, and with him a great multitude, ~
with swords and staves, from the chief priests, and the ~
Scribes, and the Elders. And he that betrayed him, had ~
given them a token, saying, Whomsoever I shall kiss, that ~
same is he; take him, and lead him away safely. And as ~
soone as he was come, he goeth straight way to him, and ~
saith, Master, Master, and kissed him; And they laid their ~
hands on him, and took him. And one of them that stood by,
drew a sword, and smote a servant of the high priest, and
cut off his ear. And Jesus answered, and said unto them,
Are ye come out as against a thief, with swords, and with

Staves

Munday before Easter~

staued, to take me? I was daily with you in the temple teach-
ing, and ye took me not: but the Scriptures must be fulfilled. -
And then all forsook him, and fled. And there followed him a
certain young man having a linen cloth cast about his naked
body, and the young men laid hold on him. And he left the -
linen cloth, and fled from them naked. And they led Jesus -
away to the high priest, and with him were assembled all -
the chief priests, and the Elders, and the Scribes. And Peter
followed him afar off, even into the palace of the high priest:
and he sate with the servants, and warmed himself at the ~
fire: And the chief priests, and all the council sought for witness
against Jesus, to put him to death, and found none. For many
bare false witness against him, but their witness agreed not -
together. And there arose certain, and bare false witness against
him, saying, We heard him say, I will destroy this temple, ~
that is made with hands and within three days I will build
another made without hands. But neither so did their witness
agree together. And the high priest stood up in the midst, ~
and asked Jesus saying, Answerest thou nothing? What is
it which these witness against thee? But he held his peace, and
answered nothing. Again the high priest asked him, and said
unto him, Art thou the Christ, the Son of the blessed? And Jesus
said, I am; and ye shall see the Son of man sitting on the
right hand of power, and coming in the clouds of heaven. -
Then the high priest rent his clothes, and saith, What need
we any further witnesses? Ye have heard the blasphemy: -
what think ye? And they all condemned him to be guilty of -
death. And some began to spit on him, and to cover his -
face, and to buffet him, and to say unto him, Prophesy; and
the servants did strike him with the palms of their hands.
And as Peter was beneath in the palace, there cometh one of
the maids of the high priest. And when she saw Peter warm-
ing himself, she looked upon him, and said, And thou also
wast with Jesus of Nazareth. But he denyed, saying, I know
not, neither understand I what thou sayest. And he went -

out

Tuesday before Easter-

out into the porth, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curse, and to swear, saying I know not this man of whom ye speak. And the second time, the cock crew: and Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle.

Esay. 50. 5. The Lord God hath opened mine ear and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? let us stand together: Who is mine adversary? let him come near to me. Behold, the Lord God will help me, who is he that shall condemn me? Lo they all shall wax old, as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel.

And

Tuesday before Easter -

S. Mark. 15. 1.

And straight way in the morning, the chief Priests held a con=
=sultation with the Elders, and Scribes, and the whole counsel,
and bound Jesus, and carried him away, and delivered him to
Pilate. And Pilate asked him, Art thou the King of the Jews?
And he answering, said unto him, Thou sayest it. And the
chief Priests accused him of many things: but he answered
nothing. And Pilate asked him again, saying, Answerest
thou nothing? Behold, how many things they witness against
thee. But Jesus yet answered nothing; so that Pilate marvelled.
Now at that feast he released unto them one Prisoner, whom=
=soever they desired. And there was one named Barabbas, which
lay bound with them that had made insurrection with him,
who had committed murder in the insurrection. And the mul=
=titude crying aloud, began to desire him to do as he had ever
done unto them. But Pilate answered them, saying, Will ye
that I release unto you the King of the Jews? (For he knew
that the chief Priests had delivered him for envy) But the
chief Priests moved the people that he should rather release
Barabbas unto them. And Pilate answered, and said again
unto them, What will ye then that I shall do unto him whom
ye call the King of the Jews? And they cried out again,
Crucifie him. Then Pilate said unto them, Why, what evil hath
he done? And they cried out the more exceedingly, Crucifie
him. And so Pilate, willing to content the people, released
Barabbas unto them, and delivered Jesus, when he had scourged
him, to be crucified. And the Soldiers led him away into
the hall called Prætorium, and they call together the whole
band. And they clothed him with purple, and platted a crown
of thorns, and put it about his head. And began to salute
him, Hail King of the Jews. And they smote him on the
head with a reed, and did spit upon him, and bowing their
knees, worshipped him. And when they had mocked him, they
took off the purple from him, and put his own clothes on
him, and led him out to crucifie him. And they compelled
one Simon a Cyrenian, who passed by, coming out of the country,

the

Tuesday before Easter-

the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is being interpreted, the place of a skull: And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, The King of the Jews. And with him they crucified two thieves; the one on his right hand, the other on his left. And the Scripture was fulfilled which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also, the chief priests mocking, said among themselves with the Scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, Lama sabachthani! which is, being interpreted, My God, My God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the Centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. —

Wednesday before Easter-

The Epistle.

Where a testament is, there must also of necessity be the death of the testatour. For a testament is of force after men are dead: otherwise it is of no strength at all while the testatour liveth. Whereupon, neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying This is the blood of the testament, which God hath enjoyned unto you. Moreover he sprinkled with blood, both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood: and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement. So Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time, without sin unto salvation.

Heb. 9. 16.

The Gospel.

Now the feast of unleavened bread drew nigh, which is called the passover. And the chief priests, and scribes sought how they

S.t Luke. 22. 1.

Wednesday before Easter ~

they might kill him; for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the City, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the Guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished, there make ready. And they went and found as he had said unto them: and they made ready the passover. And when the hour was come, he sate down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the Cup and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the Vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you, this do in remembrance of me. Likewise also the Cup after Supper, saying; This Cup is the new Testament in my blood, which is shed for you: But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined, but woe unto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was, that should do this

thing

thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The Kings of the Gentiles exercise Lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so, But he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you, as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord I am ready to go with thee, both into prison, and to death. And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup

from

Wednesday before Easter-

from me: nevertheless, not my will, but thine be don. And there appeared an angell vnto him from heaven, strengthening him. And being in an Agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. And when he rose vp from prayer, and was come to his disciples, he found them sleeping for sorrow. And said vnto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew neare vnto Jesus to kiss him. But Jesus said vnto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right eare. And Jesus answered, and said, Suffer ye thus farre. And he touched his eare, and healed him. Then Jesus said vnto the chief priests, and Captains of the temple, and the Elders, which were come to him, Be ye come out as against a thief, with swords, and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your houre, and the power of darknes. Then took they him, and led him, and brought him into the high priests house, and Peter followed a far off. And when they had kindled a fire in the midst of the Hall, and were set down together, Peter sate down among them. But a certain maid beheld him, as he sate by the fire, and earnestly looked vpon him, and said, This man was also with him. And he denyed him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one houre after, another confidently affirmed, saying, of a truth, this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou saiest. And immediatly while he yet spake, the cock crew. And the Lord turned, and looked vpon Peter; and Peter remembred the word of the Lord, how he had said vnto him, Before the

Thursday before Easter

work trow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee. And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the Scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. /

Thursday before Easter

The Epistle.

In this that I declare unto you, I praise you not: that you come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or, despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you: this do in remembrance

1. Cor. 11. 17.

Thursday before Easter

=brance of me. After the same manner also he took the cup,
when he had supped, saying, this cup is the new testament
in my blood: this do ye, as oft as ye drink it, in remembrance
of me. For as often as ye eat this bread, and drink this
cup, ye do shew the Lords death till he come. Wherefore who-
=soever shall eat this bread, and drink this cup of the Lord
unworthily, shall be guilty of the body and blood of the Lord.
But let a man examine himself, and so let him eat of that
bread, and drink of that cup. For he that eateth, and drinketh
unworthily, eateth and drinketh damnation to himself, not
discerning the Lords body. For this cause many are weak, and
sickly among you, and many sleep. For if we would judge
our selves we should not be judged. But when we are judged,
we are chastened of the Lord, that we should not be condemned
with the world. Wherefore my brethren, when ye come to-
=gether to eat, tarry one for another. And if any man hunger,
let him eat at home; that ye come not together unto condem-
=nation. And the rest will I set in order, when I come. /

The Gospel.

S. Luke 23. 1. The whole multitude of them arose, and led him unto Pilate.
And they began to accuse him, saying, We found this fellow
perverting the nation, and forbidding to give tribute to Cesar,
saying that he himself is Christ a King. And Pilate asked
him, saying, Art thou the King of the Jews? And he answer-
=ed him and said, Thou sayest it. Then said Pilate to the
chief priests, and to the people, I find no fault in this man.
And they were the more fierce, saying, he stirreth up the
people, teaching throughout all Jury, beginning from Galilee
to this place. When Pilate heard of Galilee, he asked whether
the man were a Galilean. And as soon as he knew that he
belonged unto Herods jurisdiction, he sent him to Herod, who
himself was also at Jerusalem at that time. And when
Herod saw Jesus, he was exceeding glad, for he was desirous

to see him of a long season, because he had heard many
things of him, and he hoped to have seen some miracle don
by him. Then he questioned with him in many words, but
he answered him nothing. And the chief priests and Scribes
stood, and vehemently accused him. And Herod with his
men of Warr, set him at naught, and mocked him, and
arrayed him in a gorgeous robe, and sent him again to
Pilate. And the same day Pilate and Herod were made
freinds together; for before they were at enmity betwen
themselves. And Pilate when he had called together the chief
priests, and the Rulers, and the people, said unto them, Ye
have brought this man unto me, as one that perverteth
the people, and behold, I having examined him before you,
have found no fault in this man, touching those things where of
ye accuse him: No, nor yet Herod: for I sent you to him, and
lo, nothing worthy of death is don unto him. I will therefore
chastize him, and release him. For of necessity he must release
one unto them at the feast. And they cried out all at once,
saying, Away with this man, and release unto us Barabbas
(Who for a certain sedition made in the City, and for murder
was cast in prison) Pilate therefore willing to release Jesus
spake again to them. But they cried, saying, Crucifie him,
crucifie him; And he said unto them the third time. Why,
what evil hath he don? I have found no cause of death in him,
I will therefore chastize him, and let him go. And they were in
instant with loud voices, requiring that he might be crucified:
and the voices of them and of the chief priests prevailed. And
Pilate gave sentence that it should be as they required. And
he released unto them him that for sedition, and murder was
cast into prison, whom they had desired; but he delivered
Jesus to their Will. And as they led him away, they laid
hold upon one Simon, a Cyrenian, coming out of the country,
and on him they laid the Cross, that he might bear it after
Jesus. And there followed him a great company of people, and

of

Thursday before Easter -

of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other Malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the Malefactors one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his rayment, and cast lots. And the people stood beholding, and the rulers also with them derided him, saying, He saved others, let him save himself if he be Christ, the chosen of God. And the souldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thy self. And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, This is the King of the Jews. And one of the Malefactors which were hanged, railed on him saying, If thou be Christ, save thy self and us. But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the Earth, until the ninth hour. And the Sun was darkened, and the vail of the Temple was rent in the midst. And when Jesus had cryed with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the Centurion saw what was done, he glorified God, saying, certainly this

was

Good Friday

was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collect.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

Almighty, and everlasting God, by whose spirit the whole body of the Church is governed, and sanctified: Receive our supplications, and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation, and ministry, may truly, and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

Our merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live: have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one Fold under one Shepherd Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Spirit, one God world without end. Amen.

The Epistle.

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which — Heb: 10. 1.

they

Good Friday

they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, sacrifice and offering, and burnt offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy Will, (O God) he taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins. But this man after he had offered one sacrifice for sins for ever, sate down on the right hand of God: from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the holy Ghost also is a Witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, Brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh: And having an high priest over the house of God: Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, (for he is faithful that promised) and let us

consider

Good Friday.

consider one another, to provoke unto love, and to good Works: Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel.

Pilate therefore took Jesus, and scourged him. And the Souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe: and Pilate saith unto them, Behold the man. When the chief Priests therefore, and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him, for I finde no fault in him. The Jews answered him, We have a law, and by our law, he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid. And went again into the Judgement hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, if thou let this man go, thou art not Cæsars friend: Whosoever maketh himself a King, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sate down in the Judgement seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, shall I crucifie your King? The chief Priests answered

S. John. 19. 1.

We

Good Friday~.

We have no King, but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he bearing his cross, went forth into a place called the place of a Skull, which is called in the Hebrew Golgotha: Where they crucified him and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, Jesus of Nazareth, the King of the Jews. This title then read many of the Jews: for the place where Jesus was crucified, was nigh to the city, and it was written in Hebrew, and Greek, and Latine. Then said the chief priests of the Jews to Pilate, write not, The King of the Jews, but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the Souldiers, when they had crucified Jesus, took his Garments (and made four parts, to every Souldier a part) and also his Coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the Souldiers did. Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary, the wife of Cleophas, and Mary Magdalen. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour, that disciple took her unto his own home. After this Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of Vinegar: and they filled a sponge with vinegar, and put it upon Hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up the Ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the Cross on the Sabbath-day (for that Sabbath-day was an high-day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the Souldiers, and

brake

Easter even

brake the legs of the first, and of the other, which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it, bare record, and his record is true. and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled. A bone of him shall not be broken. And again, another scripture saith, they shall look on him, whom they pierced.

Easter Even.

The Collect.

Grant O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ: so by continuall mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death, we may pass to our joyfull resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Epistle.

For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust. (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison: which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is eight souls, were saved by water. The like figure whereunto, even Baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ. Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him. 1. S. Pet. 3. 17.

The

Easter day.

The Gospel.

S. Mat. 27. 57. When the Even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new Tomb, which he had hewen out in the rock, and he rolled a great Stone to the door of the Sepulchre, and departed. And there was Mary Magdalen, and the other Mary sitting over against the Sepulchre. Now the next day that followed the day of the preparation, the chief Priests and Pharisees came together unto Pilate, saying, Sir, We remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the Sepulchre be made sure until the third day; lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, ye have a watch, go your way, make it as sure as you can. So they went, and made the Sepulchre sure, sealing the Stone, and setting a Watch.

Easter day.

¶ At Morning Prayer in stead of the Psalm: O come let us, &c. these Anthems shall be sung, or said.

1. Cor. 5. 7. Christ our Passover is sacrificed for us. Therefore let us keep the Feast, not with the old Leaven, nor with the Leaven of malice, and wickedness, but with the unleavened bread of sincerity, and truth.

Rom. 6. 9. Christ being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

Christ

Easter day

Christ is risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all dy, even so in Christ shall all be made alive. 1 Cor. 15.20.

Glory be to the Father, and to the Son; and to the holy Ghost.

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.

Almighty God who through thine only begotten son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires: so by thy continuall help we may bring the same to good effect, through Jesus Christ our Lord, who liveth, and reigneth with thee, and the holy Ghost, ever one God, world without end. Amen.

The Epistle.

If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortifie therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime, when ye lived in them. Col: 3.1

The

Munday in Easter Week.

The Gospel.

S.t John. 20. 1. The first day of the Week cometh Mary Magdalen early, when it was yet dark, unto the Sepulchre, and seeth the stone taken away from the Sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the Sepulchre. So they ran both together, and the other disciple did outrun Peter, and came first to the Sepulchre. And he stooping down, and looking in, saw the Linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the Sepulchre, and seeth the Linen clothes lie. And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the Sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Munday in Easter Week.

The Collect.

Almighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continuall help, we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

For the Epistle.

Peter

Munday in Easter Week.

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation, he that fear- Acts: 10. 34.
eth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word (I say) you know which was published throughout all Judea, and began from Galilee, after the Baptism which John preached: How God anointed Jesus of Nazareth, with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God, to be the Judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.

The Gospel.

Behold two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. S. Luke. 24. 13.
And they talked together of all these things which had happened. And it came to pass that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that you have one to another, as ye walk, and are sad? And the one of them whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which

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Mundav in Easter Week

are come to pass there, in these dayes? And he said unto them, What things? and they said unto him, concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him, to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and besides all this, to day is the third day, since these things were done. Yea and certain Women also of our company made us astonished, who were early at the sepulchre: And when they found not his body, they came saying, that they had also seen a vision of Angels, which said that he was alive. And certain of them which were with us, went to the sepulchre, and found it even so, as the women had said, but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the Prophets he expounded unto them in all the Scriptures, the things concerning himself. And they drew nigh unto the Village, whither they went; and he made as though he would have gone further. But they constrained him saying, Abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them. And it came to pass, as he sate at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he

was

Tuesday in Easter Week.

was known of them in breaking of bread

Tuesday in Easter Week.

The Collect.

Almighty God, who through thy only begotten son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continuall help, we may bring the same to good effect, through Jesus Christ our Lord, who liveth, and reigneth, with thee, and the Holy Ghost ever one God world without end. Amen

For the Epistle.

Men, and brethren, children of the Stock of Abraham, and whosoever among you feareth God, to you is the word of this Salvation sent. For they that dwell at Jerusalem, and their rulers, — because they knew him not, nor yet the voices of the Prophets which are read every Sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And — when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son this day have I begotten thee. And as touching that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou — Acts: 13. 26.

shalt

Tuesday in Easter Week.

shalt not suffer thine holy one to see corruption. For David
after he had served his own generation, by the will of God, fell
on sleep, and was laid unto his Fathers, and saw corruption.
But he whom God raised again saw no corruption. Be it known
unto you therefore, men, and brethren, that through this man
is preached unto you ye forgiveness of sins. And by him all
that believe are justified from all things, from which ye could
not be justified by the law of Moses. Beware therefore, lest
that come upon you, which is spoken of in the prophets. Behold,
ye despisers, and wonder, and perish: for I work a work in
your days, a work which you shall in no wise believe, though a
man declare it unto you.

The Gospel.

S^t. Luke. 24. 36. Jesus himself stood in the midst of them, and saith unto them,
Peace be unto you. But they were terrified, and affrighted, and
supposed that they had seen a spirit. And he said unto them,
Why are ye troubled, and why do thoughts arise in your hearts?
Behold my hands, and my feet, that it is I myself: handle
me, and see, for a spirit hath not flesh and bones, as ye see
me have. And when he had thus spoken he shewed them his
hands and his feet. And while they yet believed not for
joy, and wondered, he said unto them, Have ye here any meat?
And they gave him a piece of a broyled fish, and of an hony
comb. And he took it, and did eat before them. And he said unto
them, These are the words which I spake unto you while I
was yet with you, that all things must be fulfilled, which
were written in the law of Moses, and in the Prophets, and in
the Psalms concerning me. Then opened he their understanding,
that they might understand the Scriptures. And said unto them,
Thus it is written, and thus it behoved Christ to suffer, and to
rise from the dead the third day. And that repentance and re-
mission of sins should be preached in his name among all

Nations

The first Sunday after Easter-

nations, beginning at Jerusalem. and ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

Almighty Father, who hast given thine only Son to dy for our sins, and to rise again for our justification: grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living, and truth, through the merits of the same thy Son Jesus Christ our Lord, Amen.

The Epistle.

1 S. 1 St John. 5. 4. Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. This is he that came by water and blood, even Jesus Christ. not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. and there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. and this is the record, that God hath given to us eternall life: and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son ~~of God~~ hath not life.

The Gospel.

† S. John 20. 19. The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst and saith unto them,

Peace

The Second Sunday after Easter.

peace be vnto you. And when he had so said, he shewed vnto them his hands, and his side. Then were the disciples glad when they saw the Lord. Then said Iesus to them again, Peace be vnto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith vnto them, Receive ye the holy Ghost. Whose soever sins ye remit, they are remitted vnto them, and whose soever sins ye retaine, they are retained.

The Second Sunday after Easter.

The Collect.

Almighty God, who hast given thine only son to be, vnto vs both a sacrifice for sin, and also an ensample of godly life: give vs grace that we may alwayes most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Iesus Christ our Lord. Amen.

The Epistle.

1. S. Pet. 2. 19. This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently: this is acceptable with God. For even hereunto were ye called: because Christ also suffered for vs, leaving vs an example, that ye should follow his steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again, when he suffered, he threatned not, but committed himself to him that judgeth righteously. Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live vnto righteousness: by whose stripes ye were healed. For ye were as sheep going astray, but are now returned vnto the Shepherd, and Bishop of your soules.

The Gospel.

Iesus

The third Sunday after Easter.

Jesus said, I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. S. John. 10. 11.

The third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that be in error, the light of thy truth, to the intent that they may return into the way of righteousness: grant unto all them that are admitted into the fellowship of Christs religion that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same through our Lord Jesus Christ. Amen.

The Epistle.

Dearly beloved, I beseech you as strangers, and pilgrims, abstain from fleshly lusts, which war against the soul. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God, in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, whether it be to the King, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not 1 Pet. 2. 11.

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The fourth Sunday after Easter-

ying your liberty for a cloak of maliciousnes, but as the servants of God. Honour all men. Love the Brotherhood. Fear God. — Honour the King.

The Gospel.

S. Joan. 16. 16. Jesus said to his Disciples. A little while and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, what is this that he saith unto us, A little while and ye shall not see me: And again, a little while, and ye shall see me: and because I go to the Father. They said therefore, What is this that he saith, A little while? We cannot tell what he saith. — Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while, and ye shall not see me. and again A little while, and ye shall see me? verily verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow because her hour is come: but as soone as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your Joy no man taketh from you

The fourth Sunday after Easter.

The Collect

O Almighty God, who alone canst order the unruly Wills, and affections of sinfull men: grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise, that so among the sundry, and manyfold changes of this world, our hearts may surely there be fixed — where true joyes are to be found, through Jesus Christ our Lord. Amen.

The

The fifth Sunday after Easter-

The Epistle.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. — Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness, the ingrafted word, which is able to save your souls. s. Jam. 1. 17.

The Gospel.

Jesus said unto his Disciples. Now I go my way to him that sent me, and none of you asketh me, whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, it is expedient for you that I go away: for if I go not away the Comforter will not come unto you: but if I depart I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment. of sin; because they believe not on me. of righteousness; because I go to my Father, and ye see me no more. of Judgement; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear that shall he speak, and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. s. John. 16. 5.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come: grant to us thy humble servants, that by thy holy inspiration, we may think

Holy

The fifth Sunday after Easter.

those thinge that be good, and by thy mercifull guiding may perform the same, through our Lord Jesus Christ. Amen.

The Epistle.

S. Jam. 1. 22.

Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer; he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetfull hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion and undefiled before God, and the Father, is this; to visit the fatherless, and widows in their affliction, and to keep himself unspotted from the world.

The Gospel.

S. John. 16. 23

Verily, verily I say unto you, whatsoever ye shall aske the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: aske, and ye shall receive that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speake unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall aske in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should aske thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold the houre cometh, yea is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

These

The Ascension day-

These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: but be of good cheer, I have overcome the world.

The Ascension day.

The Collect.

Grant, we beseech thee almighty God, that like as we do believe thy only begotten son our Lord Jesus Christ to have ascended into the heavens: so we may also in heart and mind thither ascend and with him continually dwell, who liveth and reigneth with thee and the holy Ghost, one God, world without end. Amen.

For the Epistle.

The former treatise have I made, O Theophilus, of all that Jesus began both to do, and teach; until the day in which he was taken up, after that he through the holy Ghost had given commandements unto the Apostles whom he had chosen. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the holy Ghost, not many days hence. When they therefore were come together they asked of him saying, Lord, wilt thou at this time restore again the Kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men

Acts. 1.1.

stood

Sunday after Ascension day

stood by them in white apparell, which also said Ye men of Galilee, why stand ye gazing vp into heaven? this same Iesus which is taken vp from you into heaven, shall so come in like maner as ye have seen him go into heaven.

The Gospel.

S. Mar. 16. 14. Iesus appeared vnto the eleven, as they sate at meat, and vpbraided them with their vnbelief and hardnes of heart, because they believed not them which had seen him after he was risen. And he said vnto them, Go ye into all the world, and preach the Gospell to every creature. He that believeth, and is baptized shall be saved; but he that believeth not shall be damned. And these signes shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, They shall take vp serpents, and if they drinke any deadly thing, it shall not hurt them, They shall lay hands on the sick, and they shall recover. So then after the Lord had spoken vnto them, he was received vp into heaven, and sate on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signes following.

Sunday after Ascension day.

The Collect.

Almighty God, the King of glory, who hast exalted thine only son Iesus Christ with great triumph vnto thy Kingdom in heaven: We beseech thee leave vs not comfortles; but send to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. Amen.

The Epistle.

1. Pet. 4. 7. The end of all things is at hand: be ye therefore sober, and

watch

watch unto prayer. And above all things have fervent charity among your selves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God. If any man speak, let him speak as the Oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel.

S. John: 15. 26. and part of chap. 16.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the Synagogues: yea, the time cometh, that whosoever killeth you will think that he doth God service. And these things will they do unto you, because they have not known the Father, nor me; But these things have I told you that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

God, who as at this time didst teach the hearts of thy faithful people by the sending to them the light of thy holy Spirit: Grant us by the same Spirit to have a right Judgement in all things, and evermore to rejoyce in his holy comfort through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the Unity of the same Spirit, one God, world without end. Amen.

The Epistle.

Whitsunday

Act. 2. 1. When the day of Pentecost was fully come, they were all with-
one accord in one place. And suddainly there came a sound from
heaven, as of a rushing mighty wind, and it filled all the house
where they were sitting. And there appeared unto them cloven
tongues, like as of fire, and it sate upon each of them: And they
were all filled with the holy Ghost, and began to speak with other
tongues, as the Spirit gave them utterance. And there were dwelling
at Jerusalem, Jewes, devout men, out of every nation under heaven. —
Now when this was noised abroad, the multitude came together, and
were confounded, because that every man heard them speak in his
own language. And they were all amazed and marvelled, saying
one to another, Behold, are not all these which speak, Galilæans? —
And how hear we every man in our own tongue, wherein we
were born? Parthians, and Medes, and Elamites, and the dwellers
in Mesopotamia, and in Judea, and Cappadocia in Pontus and
Asia, Phrygia, and Pamphylia in Egypt, and in the parts of Libya,
about Cyrene, and strangers of Rome, Jewes, and Proselytes, Cretes
and Arabians, we do hear them speak in our tongues the wonderfull
works of God.

The Gospel.

S. John. 14. 15. Jesus said unto his Disciples. If ye love me keep my commaun-
dements. And I will pray the Father, and he shall give you another
Comforter, that he may abide with you for ever. Even the Spirit of
truth, whom the world cannot receive because it seeth him not, —
neither knoweth him: but ye know him, for he dwelleth with you, —
and shall be in you. I will not leave you comfortless, I will come to
you. Yet a little while and the world seeth me no more; but ye see
me: because I live, ye shall live also. At that day ye shall know —
that I am in my Father, and you in me, and I in you. He that hath
my commandements, and keepeth them, he it is that loveth me; and
he that loveth me shall be loved of my Father, and I will love —
him, and will manifest my self to him. Judas saith unto him (not

Iscariot

Munday in Whitsun-Week

Israriot Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered, and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him; He that loveth me not, keepeth not my sayings: and the word which you hear is not mine; but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid: Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass ye might believe. Hereafter I will not talk much with you: for the Prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me Commandment, even so I do.

Munday in Whitsun-Week.

The Collect.

God who at this time didst teach the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Grant us by the same Spirit to have a right Judgment in all things, and evermore to rejoyce in his holy Comfort, through the merits of Christ Jesu, our Saviour, who liveth, and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every Nation, he that — Acts. 10. 34.

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Munday in Whitsun-Week.

feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the Baptism which John preached: how God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did both in the Land of the Jews and in Jerusalem, whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly. Not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him, after he rose from the dead. And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his name, whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the holy Ghost fell on all them, which heard the word. And they of the circumcision which believed, were astonished as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost. For they heard them speak with tongues and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Gospel.

1. John. 3. 16. God so loved the world, that he gave his only begotten Son: that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of

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Tuesday in Whitsun Week

the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun Week.

The Collect.

God who at this time didst teach the hearts of thy faithfull people by sending to them the light of thy holy Spirit: Grant us by the same Spirit, to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, Who liveth, and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle.

When the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them that they might receive the holy Ghost. For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesu. Then layd they their hands on them, and they received the holy Ghost. Acts. 8. 14.

The Gospel.

Verily, verily, I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief, and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth: and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. S. John. 10. 1.

And

Trinity Sunday

And a stranger will they not follow, but will flee from him; for they know not the voyce of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me, are thieves and robbers; but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity and in the power of the divine Majesty to worship the Unity: We beseech thee, that thou wouldest keep us stedfast in this Faith, and evermore defend us from all adversities, who livest and reignest one God, world without end. Amen

For the Epistle.

Rev. 4. 1. After this I looked, and behold, a door was opened in heaven and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and behold, a throne was set in heaven, and one sate on the throne. And he that sate was to look upon like a Jasper, and a Sardine stone: and there was a rainbow round about the throne, in sight like unto an Emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty Elders sitting, clothed in white raiment, and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings, and voices: and there

were

Trinity Sunday

were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto Christall: and in the midst of the throne, and round about the throne, were four beasts full of eyes, before, and behind. And the first beast was like a Lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying Eagle. And the four beasts had each of them six Wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sate on the throne, who liveth for ever, and ever: The four and twenty Elders fall down before him that sate on the throne, and worship him that liveth for ever, and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

The Gospel

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: For no man can do these miracles that thou doest, except God be with him. Jesus answered, and said unto him, Verily, verily I say unto thee, Except a man be born again, he can not see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit, is spirit. Marvell not that I said unto thee, ye must be born again. The wind bloweth

S. John. 3. 1.

where

The first Sunday after Trinity

where it listeth and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered, and said unto him. How can these things be? Jesus answered and said unto him, Art thou a Master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testifie that we have seen, and ye receive not our witness. If I have told you earthly things and ye believe not: how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the Serpent in the wilderness: even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O God the strength of all them that put their trust in thee, mercifully accept our prayers: and because through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy Commandments, we may please thee, both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle.

1. S. John. 4. 7. Beloved, let us love one another: for love is of God; and every one that loveth, is born of God and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son, to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one

another

The first Sunday after Trinity -

another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen, and do testifie, that the Father sent the Son, to be the Saviour of the world. Whosoever shall confess that Jesus is the son of God, God dwelleth in him, and he in God. And we have known, and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of Judgement: because as he is so are we in this world. There is no fear in love, but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love. We love him: because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this Commandment have we from him, that he who loveth God, love his brother also.

The Gospel.

St. Luke. 16. 19.

There was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was layd at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the Angels into Abrahams bosom: the rich man also died and was buried. And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember, that thou in thy life time receivedst thy good things, and likewise Lazarus evil things,

but

The second Sunday after Trinity-

but now he is comforted, and thou art tormented. And be-sides all this, between us, and you, there is a great gulf fixed, so that they who would pass from hence to you, cannot, neither can they pass to us, that would come from thence. Then he said, I pray thee therefore Father, that thou wouldest send him to my Fathers house: For I have five brethren, that he may testifie unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets, let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the Prophets, neither will they be perswaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them, whom thou dost bring up in thy stedfast fear, and love: Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name, through Jesus Christ our Lord. Amen.

The Epistle.

1. S. John. 3. 13. Marvel not my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternall life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of

God

The Second Sunday after Trinity.

God in him: My little children, let vs not love in word, neither in tonge; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemne vs, God is greater then our hart, and knoweth all things. Beloved, if our heart condemne vs not, then have we confidence toward God. And whatsoever we aske, we receive of him, because we keepe his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his sonne Jesus Christ, and love one another as he gave vs commandement. And he that keepeth his comandments, dwelleth in him, and he in him: and hereby we know, that he abideth in vs, by the spirit which he hath given vs.

The Gospell.

A certain man made a great supper, and bad many: And sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent, began to make excuse: The first said vnto him, I have bought a peece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a Wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the Master of the house (being angry) said to his servant, Go out quickly into the streets, and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is don as thou hast commanded, and yet there is roome. And the Lord said vnto the servant, Go out into the high wayes, and hedges, and compell them to come in, that my house may be filled, For I say vnto you that none of those men which were bidden shall taste of my supper.

S^t. Luke. 14. 16.

The

The third Sunday after Trinity

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers, and adversities, through Jesus Christ our Lord. Amen.

The Epistle.

1. S. Pet. 5. 5. All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him, for he careth for you: Be sober, be vigilant: because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour. Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternall glory by Christ Jesus, after that ye have suffered a while make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever, and ever. Amen.

The Gospel.

S. Luke. 15. 1. Then drew near unto him all the Publicans and sinners for to hear him; and the Pharisees, and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable ~~unto~~ them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it he layeth it on his shoulders, rejoycing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep, which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either

The fourth Sunday after Trinity.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and look diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the Angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporall, that we finally lose not the things eternall: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

The Epistle.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature it self also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but our selves also, which have the first fruits of the spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our body. Rom. 8. 18.

The Gospel.

Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosome. For with the same measure that ye mete withall, it shall be measured S. Luke. 6. 36.

The fifth Sunday after Trinity.

measured to you again. And he spake a parable unto them, Can the blinde lead the blinde? shall they not both fall into the ditch? The disciple is not above his Master: but every one that is perfect, shall be as his Master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy selfe beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou perfectly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

Grant o Lord we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Epistle.

1 Pet. 3. 8. Be ye all of one mind, having compassion one of another, love as brethren, be pitifull, be courteous: Not rendring evil for evil, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good dayes, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good: let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his eares are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But, and if ye suffer for righteousnes sake, happy are ye, and be not afraid of their terrour, neither be troubled. But sanctifie the Lord God in your hearts.

The Gospel.

S. Luke. 5. 1. It came to pass, that as the people pressed upon him to hear the word of

The Sixth Sunday after Trinity.

God, he stood by the lake of Genesareth, And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sate down, and taught the people out of the ship. Now when he had left speaking he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night and have taken nothing: nevertheless at thy word, I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both their ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James and John the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass man's understanding, pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

The Epistle.

Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness

Rom: 6. 3.

of

The seventh Sunday after Trinity.

of life. For if we have been planted together in the likenes of his death: we shall be also in the likenes of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing, that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord.

The Gospel

S. Matth. 5. 20. Jesus said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the Judgement: and whosoever shall say to his brother, Racha, shall be in danger of the Council. but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seaventh Sunday after Trinity.

The Collect.

Lord of all power and might, who art the author and giver of all

good

The Seventh Sunday after Trinity.

good things; graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

The Epistle.

I speake after the manner of men, because of the infirmity of your flesh: for as ye have yelded your members servants to uncleanness, and to iniquity, unto iniquity, even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6. 19.

The Gospel.

In those dayes the multitude being very great, and having nothing to eat, Jesus called his disciples unto him and saith unto them, I have compassion on the multitude, because they have now been with me three dayes, and have nothing to eat: and if I send them away fasting to their own houses they will faint by the way: for divers of them came from farr. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? and they said seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat and were filled: And they took up of the broken meat that was left, seaven baskets. And they that had eaten, were about four thousand, and he sent them away. S.t Mar. 8. 1.

The eighth Sunday after Trinity.

The

The ninth Sunday after Trinity.

The Collect.

O God whose never faylyng providence ordereth all thinge both in heaven and earth; we humbly beseech thee to put away from yo all hurtfull thinge, and to geve vo those thinge which be profitable for vo, through J. Jhu Christ our Lord. Amen.

The Epistle.

Rom. 8. 12. Brethren, we are debtors, not to the flesh, to lyve after the flesh: — For if ye lyve after the flesh ye shall die: but if ye through the spirit do mortifie the deedes of the body, ye shall lyve. For as many as are led by the Spirit of God, they are the sonnes of God. For ye have not receyved the Spirit of bondage, again to fear: but ye have receyved the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit itselfe beareth witnes with our spirit, that we are the children of God. And if children, then heires, heires of God, and iount heires with Christ: — if so be that we suffer with him, that we may be also glorified together.

The Gospel.

S. Mat. 7. 15. Beware of false prophets which come to you in sheepes clothing but inwardly they are ravening wolves. Ye shall know them by their fruits. — Do men gather grapes of thornes, or figs of thistles. Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewen down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

The ninth Sunday after Trinity.

The Collect.

Grant to vo Lord, we beseech thee the Spirit to thinke and do alwayes such thinge as be rightfull: that we who cannot do any thing that is good without thee, may by thee be enabled to lyve according to thy will, through J. Jhu Christ our Lord. Amen.

The

The ninth Sunday after Trinity.

The Epistle.

Brethren, I would not, that ye should be ignorant, how that all our Fathers were under the cloud, and all passed through the sea: And were all baptized unto Moses in the cloud, and in the sea: And did all eat the same spiritual meat. And did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that Rock was Christ): But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye Idolaters, as were some of them, as it is written, The people sate down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithfull, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1. Cor. 10. 1.

The Gospel.

Jesus said unto his disciples, There was a certain rich man, which had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it, that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my Lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his Lords debtors unto him, and said unto the first, How much owest thou unto my Lord? And he said, An hundred measures of oyl. And he said unto him, Take thy S. Luke. 16. 1.

Bill

The tenth Sunday after Trinity-

Bill and sit down quickly, and write fifty. Then said he to another And how much owest thou? And he said, an hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the Lord commended the unjust steward because he had done wisely: for the children of this world are in their generation, wiser than the children of light. And I say unto you Make to your selves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants: and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. Amen.

The Epistle.

1. Cor. 12. 1. Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withall. For to one is given by the Spirit the word of Wisdom; to another the word of knowledge by the same Spirit: To another faith by the same Spirit: to another the gifts of healing by the same Spirit. To another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues: But all these worketh that one and the self same Spirit, dividing to every man severally as he will.

The

The eleventh Sunday after Trinity.

The Gospel.

And when he was come near, he beheld the City, and wept over it, — S.t Luke. 19. 41.
saying, If thou hadst known, even thou, at least in this thy day, the
things which belong unto thy peace! But now they are hid from
thine eyes. For the days shall come upon thee, that thine enemies
shall cast a trench about thee, and compass thee round, and keep —
thee in on every side, and shall lay thee even with the ground, —
and thy children within thee: and they shall not leave in thee one —
stone upon another; because thou knewest not the time of thy visita-
tion. And he went into the temple, and began to cast out them that
sold therein, and them that bought. Saying unto them, It is written,
My house is the house of prayer; but ye have made it a den of —
thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power, most chiefly in shew-
ing mercy and pity: mercifully grant unto us such a measure of thy
grace, that we running the way of thy Commandments, may obtain
thy gracious promises, and be made partakers of thy heavenly
treasure; through Jesus Christ our Lord. Amen.

The Epistle

Brethren, I declare unto you the gospel which I preached unto you, 1. Cor. 15. 1.
which also you have received, and wherein ye stand. By which —
also ye are saved, if ye keep in memory what I preached unto you, —
except ye have believed in vain. For I delivered unto you first of all,
that which I also received, how that Christ died for our sins accor-
ding to the Scriptures: and that he was buried, and that he —
rose again the third day according to the Scriptures: and that
he was seen of Cephas, then of the twelve. After that he was —
seen of above five hundred brethren at once: of whom the —
greater part remain unto this present, but some are fallen asleep.

After

The twelfth Sunday after Trinity

After that he was seen of James, then of all the Apostles. And last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God, I am what I am: and his grace which was bestowed upon me, was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I or they, so we preach, and so ye believe.

The Gospel.

S. Luke. 18. 9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray: the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tythe of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified, rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

Almighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve: pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

The Epistle.

Forth

The xiij Sunday after Trinity

Such truste have we through Christ to Godward. Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God. Who also hath made us able ministers of the new testament; not of the letter but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death written and ingraven in stones, was glorious; so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 2. Cor. 3. 4.

The Gospel.

Jesus departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straitway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. S^t Mar. 7: 31:

The xiij^th Sunday after Trinity.

The Collect.

Almighty and merciful God of whose only gift it cometh, that thy faithfull people do unto thee true and laudable service: grant we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy ~~heavenly~~ heavenly

The xiij. Sunday after Trinity

heavenly promise, through the merits of Jesus Christ our Lord. Amen.

The Epistle.

Gal. 3. 16. To Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, — which is Christ. And this I say that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disanul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the Seed should come, to whom the promise was made and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel.

S^t Luke. 10. 23. Blessed are the Eyes which see the things that ye see. For I tell you that many Prophets and Kings have desired to see — those things which ye see and have not seen them: and to hear those things which ye hear, and have not heard them. And behold a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternall life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, — and thy neighbour as thy self. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he willing to justifie himself, said unto Jesus. And who is my neighbour? — And Jesus answering, said, A certain man went down from —

Jerusalem

The xiv. Sunday after Trinity.

Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan as he journied, came where he was: and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oyle and wine, and set him on his own beast, and brought him to an Inn, and took care of him. And on the morrow when he departed he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The xiv. Sunday after Trinity.

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity: and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. Amen.

The Epistle.

Gal. 5. 16.

I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness,

The xv. Sunday after Trinity.

drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections, and lusts.

The Gospel.

S. Luke. 17. 11. And it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village there met him ten men that were lepers, who stood afar off: and they lifted up their voices, and said, Jesus Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this Stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The xv. Sunday after Trinity.

The Collect.

Keep we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epistle.

Gal. 6. 11. Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh,

they

The xv. Sunday after Trinity.

they constrain you to be circumcised: only lest they should suffer persecution for the cross of Christ. For neither they themselves which are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithall shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient

S. Mat: 6. 24.

unto

The xvi. Sunday after Trinity.

unto the day of the evil thereof.

The xvi. Sunday after Trinity.

The Collect.

O Lord we beseech thee let thy continual pity cleanse and defend thy church: and because it cannot continue in safety without thy succour, preserve it evermore, by thy help and goodness, through Jesus Christ our Lord Amen.

The Epistle.

Eph 3.13. I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit, in the inner man That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love may be able to comprehend, with all saints, what is the breadth and length, and depth, and height: and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all Ages, world without end. Amen.

The Gospel

S. Luke. 7.11. And it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier (and they that bare him stood still) and he said, Young man I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered

him.

The xvij. Sunday after Trinity

him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The xvij. Sunday after Trinity

The Collect.

Lord we pray thee that thy Grace may always go prevent, and follow us: and make us continually to be given to all good works through Jesus Christ our Lord. Amen.

The Epistle.

I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness, and meekness, with long-suffering forbearing one another in love. Endeavouring to keep the Unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. one God and Father of all, who is above all, and through all, and in you all. Eph. 4. 1.

The Gospel.

It came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath-day, that they watched him. And behold there was a certain man before him, which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day. and they held their peace. And he took him, and healed him, and let him go: And answered them, saying, Which of you shall have an Ass, or an Ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things. And he put forth a Parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more S. Luke. 14. 1.

honorable

The xviij. Sunday after Trinity

honourable man then thou be bidden of him: and he that bad thee and him, come, and say to thee, Give this man place: and thou begin with shame to take the lowest roome. But when thou art bidden go and sit down in the lowest roome, that when he that bad thee cometh, he may say unto thee, Friend, go up higher: Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The xviij. Sunday after Trinity

The Collect.

Lord we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds, to follow thee the only ~~H~~ God, through Jesus Christ our Lord. Amen

The Epistle.

1. Cor. 1. 4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. That in every thing ye are enriched by him, in all utterance, and in all knowledge: Even as the testimony of Christ was confirmed in you. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel.

† S. Mat. 22. 34. When the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer asked him a question, tempting him and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and

great

The xix. Sunday after Trinity.

great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law, and the Prophets. While the Pharisees were gathered together, Jesus asked them saying, What think ye of Christ? Whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

The xix. Sunday after Trinity

The Collect.

O God, forasmuch as without thee we are not able to please thee: mercifully grant, that thy holy Spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. Amen.

The Epistle.

This I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind, Having the understanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus. That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts: And be renewed in the spirit of your mind: And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and

Eph. 4. 17.

sin

The XX. Sunday after Trinity.

sun not: let not the sun go down upon your wrath: Neither give place unto the devil: let him that stole, steale no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel.

S. Mat. 9. 1. Jesus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son be of good cheer, thy sins be forgiven thee. And behold certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk. But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy) Arise, take up thy bed, and go into thine house. And he arose, and departed to his house. But when the multitudes saw it they marvelled, and glorified God, which had given such power unto men.

The XX. Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us: that we being ready both in body and soule, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

The

The xx. Sunday after Trinity.

The Epistle.

See then that ye walk circumspectly, not as fools, but as wise redeeming the tyme, because the dayes are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine: wherein is excesse: but be filled with the Spirit: Speaking to your selves in psalms, and hymns, and spirituall songs, singing, and making melody in your heart to the Lord, Geving thanks alwayes for all things, unto God and the Father, in the name of our Lord Jesus Christ, submitting your selves one to another in the fear of God. Ephe. 5. 15.

The Gospel.

Jesus said, The kingdom of heaven is like unto a certain King, which made a marriage for his Son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen, and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their wayes, one to his farm, another to his merchandize: And the remnant took his servants, and entreated them spitefully and slew them. But when the King heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they which were bidden, were not worthy. Go ye therefore into the high-wayes, and as many as ye shall find, bid to the marriage. So those servants went out into the high wayes, and gathered together all as many as they found, both bad, and good: and the wedding was furnished with guests. And when the King came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the King to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping, and gnashing of teeth. For many are called, but- St. Mat. 22. 1.

few

The xxj. Sunday after Trinity.

few are chosen.

The xxij. Sunday after Trinity

The Collect.

Grant we beseech thee, mercifull Lord, to thy faithfull people, pardon, and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The Epistle.

Eph. 6. 10. My brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the brest plate of righteousness. And your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mistery of the gospel: for which I am an ambassadour in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel.

S. John. 4. 46. There was a certein noble man whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signes and wonders, ye will not believe. The noble-man saith unto him, Sir, come down, ere my child die. Jesus

saith

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saith vnto him, Go thy way, thy Son liueth. And the man beleeued the word that Jesus had spoken vnto him, and he went his way. And as he was now going down, his seruants met him, and told him saying, Thy Son liueth. Then enquired he of them the hour when he began to amend: and they said vnto him, Yesterday at the seuenth hour, the fever left him. So the father knew that it was at the same hour, in the which Jesus said vnto him, Thy Son liueth; and himselfe beleeued, and his whole house. This is again the second Miracle that Jesus did when he was come out of Judea into Galilee.

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The Collect.

LOrd, we beseech thee to keep thy household the Church in continual godlines, that through thy protection it may be free from all aduersities, and deuoutly geuen to serue thee in good works, to the glory of thy Name, through Jesus Christ our Lord. Amen.

The Epistle.

I thank my God vpon euery remembrance of you, Alwayes in euery prayer of mine for you all making request with ioy, for your fellowship in the Gospel, from the first day vntil now; Being confident of this, very thing, that he which hath begun a good work in you will perform it vntill the day of Jesus Christ, Euen as it is meet for me to think this of you all, because I haue you in my heart inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray that your loue may abound yet more and more in knowledge, and in all iudgement. That ye may approue things that are excellent, that ye may be sincere and without offence till the day of Christ. Being filled with the fruits of righteousnes which are by Jesus Christ, vnto the glory and praise of God. Phil 1. 3.

The

The xxiij. Sunday after Trinity.

The Gospel.

S. Mat. 18. 21. Peter said unto Jesus Lord how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain King which would take account of his servants. And when he had begun to reckon one was brought unto him which ought him ten thousand talents. But forasmuch as he had not to pay, his Lord commanded him to be sold and his wife and children and all that he had and payment to be made. The servant therefore fell down and worshipped him, saying, Lord have patience with me and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him and forgave him the debt. But the same servant went out and found one of his fellow servants, which ought him an hundred pence: and he laid hands on him and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet and besought him, saying, Have patience with me and I will pay thee all. And he would not, but went and cast him into prison till he should pay the debt. So when his fellow-servants saw what was done they were very sorry and came and told unto their Lord all that was done. Then his Lord after that he had called him said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me: should'st not thou also have had compassion on thy fellow-servant even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The xxiij. Sunday after Trinity.

The Collect.

O God our refuge and strength, which art the author of all godliness, be ready, we beseech thee, to hear the devout prayers of thy Church, and grant that those things which we ask faithfully we may obtain effectually, through Jesus Christ our Lord. Amen.

The

The xxiv. Sunday after Trinity.

The Epistle.

Brethren, be followers together of me, and mark them who walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly: and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. 3. 17.

The Gospel.

Then went the Pharisees, and took counsell how they might intangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawfull to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image, and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars: and unto God, the things that are Gods. When they had heard these words they marvelled, and left him, and went their way. † S. Mat: 22. 15.

The xxiiij. Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences: that through thy bountiful goodness, we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord, and Saviour. Amen.

The Epistle.

We

The xxiv. Sunday after Trinity.

Col: 1. 3. We give thanks to God, and the Father of our Lord Jesu Christ, praying alwayes for you: sinse we heard of your faith in Christ Jesus, and of the love which ye have to all the Saints; ffor the hope which is layed up for you in heaven, whereof ye heard before in the word of the truth of the gospel: which is come unto you, as it is in all the world, and bringeth forth fruit as it doth also in you, sinse the day ye heard of it and knew the Grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithfull minister of Christ: who also declared unto us your love in the Spirit. For this cause we also sinse the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitfull in every good work and increasing in the knowledge of God: strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness. Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the Saints in light.

The Gospel.

† S. Mat: 9. 18. While Jesus spake these things unto John's disciples behold there came a certain ruler, and worshipped him saying. My daughter is even now dead: but come and lay thy hand upon her and she shall live. And Jesus arose and followed him, and so did his disciples. And behold a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within her selfe, If I may but touch his Garment I shall be whole. But Jesus turned him about, and

when

The xxv. Sunday after Trinity.

when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels, and the people making a noise, he said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The xxv. Sunday after Trinity.

The Collect.

Stir up we beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded through Jesus Christ our Lord, Amen.

For the Epistle.

Behold the days come saith the Lord, that I will raise unto David a righteous branch, and a King shall reign, and prosper, and shall execute judgement, and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness. Therefore behold the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the Land of Egypt: But the Lord liveth, who brought up, and who led the seed of the house of Israel out of the north country, and from all countryes

Jer: 23. 5.

whither

The xxv. Sunday after Trinity.

whither I had driven them, and they shall dwell in their own Land.

The Gospel.

S. John. 6. 5. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, who hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the World.

If there be any more Sundaies before Advent-Sunday, the service of some of those Sundaies that were omitted after the Epiphany, shall be taken into supply so many as are here wanting.

And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall alwayes be used upon the Sunday next before Advent.

The Collect

Saint Andrews day.

The Collect.

Almighty God who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed thy calling of thy son Jesus Christ, and followed him without delay: grant unto us all, that we being called by thy holy word, may forthwith give up our selves obediently to fulfill thy holy commandments, through the same Jesus Christ our Lord. Amen.

The Epistle.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith Whosoever believeth on him shall not be ashamed. For there is no difference betweene the Jew, and the Greek: For the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautifull are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say have they not heard? yes verily, their sound went out into all the earth, and their words unto the ends of the world. But I say, did not Israel know? First, Moses saith, I will provoke you to jealousie by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Rom. 10. 9.

The

Saint Thomas the Apostle

The Gospel.

S: Mat. 4. 18. Jesus walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the Sea (for they were fishers) And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship, and their father, and followed him.

Saint Thomas the Apostle.

The Collect

Almighty and everliving God, who for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Son's resurrection: grant us so thoroughly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee, and the holy Ghost, be all honour and glory, now and for ever more. Amen.

The Epistle.

Ephes. 2. 19. Now therefore ye are no more strangers and forreiners, but fellow citizens with the Saints and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone: In whom all the building fitly framed together, groweth unto an holy Temple in the Lord; In whom ye also are builded together for an habitation of God, through the Spirit.

The Gospel.

S: John. 20. 24. Thomas one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print

of

The Conversion of Saint Paul.

of the nailo, and thrust my hand into his side, I will not believe. And after eight days his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered, and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect

O God who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world: grant, we beseech thee, that we having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord, Amen.

For the Epistle.

And Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, to the Synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord

Acts. 9. 1.

Lord

The Conversion of Saint Paul.

Lord said vnto him Arise and go into the City, and it shall be told thee what thou must do. And the men which iourneyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three dayes without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision Ananias. And he said, Behold I am here Lord. And the Lord said vnto him, Arise, and go into the Street, which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for behold he prayeth; And hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord I have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem: And here he hath Authority from the chief Priests to bind all that call on thy name. But the Lord said vnto him, Go thy way: for he is a chosen vessel vnto me, to bear my name before the Gentiles and Kings and the children of Israel. For I will shew him how great things he must suffer for my names sake. And Ananias went his way, and entred into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus that appeared vnto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat he was strengthened. Then was Saul certain dayes with the disciples which were at Damascus. And straightway he preached Christ in the Synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound vnto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The

The Purification of Saint Mary-

The Gospel.

Peter answered and said unto Jesus, Behold, we have forsaken all and followed thee, what shall we have therefore? And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first, shall be last, and the last shall be first. † S. Mat. 19. 27.

The presentation of Christ in the Temple commonly called The Purification of Saint Mary the Virgin.

The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the Temple in substance of our flesh: so grant that we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in, behold, he shall come saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner and purifier of silver: and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the dayes of old and as in former years. And I will mal. 3. 1.

come

The Purification of Saint Mary

rom: war to you to iudgement, and I will be a swift witnes — against the Sorcerers, and against the Aduouterers, and against — false Swearers, and against those that oppres the hireling in his Wages, the widow, and the fatherles, and that turne aside the — Stranger from his right, and feare not me, saith the Lord of hosts.

The Gospel.

S. Luk. 2. 22. And when the dayes of her purification, according to the law of — Moses, were accomplished they brought him to Ierusalem to — present him to the Lord, (as it is written in the law of the Lord, — Every male that openeth the wombe, shall be called holy to the Lord) and to offer a sacrifice according to that which is said in the — Law of the Lord, a paire of turtle doues, or two young pigeons. — And behold, there was a man in Ierusalem, whose name was — Simeon; and the same man was iust and deuout, waiting for the — consolation of Israel: and the holy Ghost was vpon him. And it — was reuealed vnto him by the holy Ghost, that he should not see — death, before he had seen the Lord Christ. And he came by the — spirit into the Temple: and when the parents brought in the child — Iesus, to do for him after the custome of the law, then took he him — vp in his armes, and blessed God, and said, Lord now lettest thou — thy seruant depart in peace according to thy word. For mine eyes — haue seen thy saluation; which thou hast prepared before the — face of all people: A light to lighten the Gentiles, and the glory of — thy people Israel. And Ioseph and his mother marueiled at those — things which were spoken of him. And Simeon blessed them, — and said vnto Mary his mother, Behold, this child is set for — the fall, and rising again of many in Israel; and for a sign, which — shall be spoken against, (yea a sword shall pierce through thy — own soul also) that the thoughts of many hearts may be reuea- — led. And there was one Anna, a prophetesse, the daughter of — Phanuel, of the tribe of Aser; she was of a great age, and had — liued with an husband seuen yeares from her Virginity. And she — was a widow of about fourescore and four yeares; which departed —

not

not from the Temple, but serued God with fastings and prayers night and day. And she coming in ~~at~~ that instant, gaue thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all ~ things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias Day.

The Collect.

Almighty God, who into the place of the traitour Judas, didst chuse thy faithfull seruant Matthias to be of the number of the twelue Apostles: grant that thy Church being alway preserued from false teachers, they may be ordered and guided by faithfull and true pastours, through Jesus Christ our Lord. Amen.

For the Epistle.

In those dayes Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty) Men and brethren, this Scripture must needs haue been fulfilled, which the holy Ghost by the mouth of Dauid spake before concerning Judas, which was guide to them that tooke Jesus. For he was numbred with us, and had obtained part of this ministery. Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his Bishoprick let another take. Wherefore of these men which haue companied with us all the time that the Lord Jesus went in and out among us, Beginning from the Baptism of John unto that same day that he was taken up from us, must one be

Acts. 1. 15.

ordained

The Annunciation of the Virgin Mary.

ordeined to be a witnes with vs of his resurrection. And they ap-
pointed two, Joseph called Barsabas, who was surnamed Justus, —
and Matthias. And they prayed, and said, Thou Lord which knowest
the hearts of all men, shew whether of these two thou hast chosen; —
that he may take part of this Ministry and Apostleship, from which
Judas by transgression fell, that he might go to his own place. And
they gave forth their lots: and the lot fell upon Matthias, and —
he was numbred with the eleven Apostles.

The Gospel.

† S. Mat. 11. 25. At that time Jesus answered and said, I thank thee, O Father, Lord
of heaven and earth, because thou hast hid these things from the —
wise and prudent, and hast revealed them unto babes. Even so Father,
for so it seemed good in thy sight. All things are delivered unto me
of my Father: and no man knoweth the Son, but the Father; neither
knoweth any man the Father, save the Son, and he to whom soever
the Son will reveal him. Come unto me all ye that labour, and are
heavy laden, and I will give you rest. Take my yoke upon you, and
learn of me, for I am meek and lowly in heart: and ye shall find
rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of ~~the~~ the blessed Virgin Mary.

The Collect.

we have known

Cast we beseech thee, O Lord, pour thy grace into our hearts, that as
^ the Incarnation of thy Son Jesus Christ ~~was known~~ by the message of an Angel; so by his cross and passion
we may be brought unto the glory of his resurrection, through
the same Jesus Christ our Lord. Amen.

The Epistle.

Isai. 7. 10. Moreover the Lord spake again unto Ahaz, saying, Ask thee a —
sign of the Lord thy God; ask it either in the depth, or in the height

above

above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive and bear a son, and shall call his Name Emmanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel.

And in the sixth month the Angel Gabriel was sent from God unto a City of Galilee named Nazareth to a Virgin espoused to a man, whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the Angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her, Fear not Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his Kingdom there shall be no end. Then said Mary unto the Angel, How shall this be, seeing I know not a man. And the Angel answered, and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the son of God. And behold thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the Angel departed from her.

S. Luk. 1. 26.

Saint

Saint Marks day

The Collect.

Oalmighty God, who hast instructed thy holy Church with the heavenly doctrin of thy Evangelist Saint Mark: give us grace that being not like children carried away with every blast of vain doctrine, we may be stablished in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

Eph. 4. 7. Unto every one of us is given grace according to the measure of the guift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave guifts unto men: (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? For he that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, Apostles: and some, Prophets: and some Evangelists: and some Pastours and Teachers: for the perfecting of the Saints, for the work of the ministery, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnes of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrin, by the sleight of men, and cunning craftines, whereby they lie in wait to deceive: But speaking the truth in love, may grow up into him in all things, which is the head even Christ. From whom the whole body fitly joined together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

The Gospel.

S. John. 15. 1. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every

Branch

braunch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the braunch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the braunches. He that abideth in me, and I in him, the same bringeth forth much fruit. for without me ye can do nothing. If a man abide not in me, he is cast forth as a braunch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love: even as I have kept my Fathers commandements, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James day.

The Collect.

Almighty God, whom truly to know is everlasting life: grant us perfectly to know thy Son Jesus Christ to be the Way, the Truth, and the Life, that following the steps of thy holy Apostles Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal Life through the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

James a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall

S. James. 1. 1.

be

Saint Philip and Saint James day~

be given him. But let him ask in faith nothing wavering; for he that waverith is like a wave of the sea driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoyce in that he is exalted; But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tryed he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel.

S. John 14. 1.

And Jesus said unto his disciples Let not your heart be troubled: ye believe in God, believe also in me. In my Fathers house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto my self; that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way? Jesus saith unto him, I am the Way, the Truth and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father: and how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the works.

Saint Barnabas the Apostle

Believe me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also, and greater works than these shall he do. because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty who didst endue thy holy Apostle Barnabas with singular gifts of the holy Ghost; leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace, to use them alway to thy honour and glory through Jesus Christ our Lord. Amen.

For the Epistle.

Tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul: and when he had found him he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. which also they did

Acts. 11. 22.

and

~ Saint John Baptists day ~

and sent it to the elders, by the hands of Barnabas and Saul.

The Gospel.

S. Joh. 15. 12. This is my Commandment, That ye love one another, as I have loved you. Greater love hath no man then this, that a man lay down his life for his freinds. Ye are my freinds, if ye do what soever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doth: but I have called you freinds: for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you; and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall aske of the Father in my name, he may give it you.

Saint John Baptist.

The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching of repentance: make us to follow his doctrine and holy life; that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. Amen.

For the Epistle.

Isai. 40. 1. Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that cryeth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory

of

of the Lord shall be revealed, and all flesh shall see it together; — for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest — good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his Arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall — gather the Lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel.

Elizabeth's full time came that she should be delivered; and she — brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered, and said, Not so; but he — shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on — all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea. And all they — that heard them laid them up in their hearts, saying, What — manner of child shall this be? And the hand of the Lord was — S^t Luke. 1. 57.

with

Saint Peters day

with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying. Blessed be the Lord God of Israel, for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began, That we should be saved from our enemies, and from the hand of all that hate us. To perform the mercy promised to our fathers, and to remember his holy covenant: The oath which he sware to our father Abraham, That he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, In holyness and righteousness before him all the dayes of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways. To give knowledge of salvation unto his people, by the remission of their sins, Through the tender mercy of our God, whereby the day-spring from on high hath visited us. To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Saint Peters day

The Collect.

O almighty God, who by thy son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts and commandedst him earnestly to feed thy flock: make, we beseech thee, all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the Crown of everlasting glory, through Jesus Christ our Lord. Amen.

The Epistle.

Acts. 12. 1. About that time, Herod the King stretched forth his hands to vex certain of the Church. And he killed James the brother of

John

Saint Peters day ~

John with the sword. And because he saw it pleased the Jews he proceeded further to take Peter also. (Then were the dayes of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold the Angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the Angell said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the Angel; but thought he saw a vision. ~ When they were past the first and the second Ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out and passed on through one street, and forthwith the Angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel.

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the son of man am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered, and said, Thou art Christ, the son of the living God. And Jesus answered, and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto

S: Mat. 16. 13.

thee

Saint James the Apostle-

thee that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Saint James the Apostle
The Collect.

Grant, O merciful God, that as thy holy Apostle Saint James, leaving his father, and all that he had, without delay, was obedient unto the calling of thy son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments through Jesus Christ our Lord. Amen.

For the Epistle.

Acts. 11. 27. In those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the King stretched forth his ~~his~~ hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel.

S. Mat. 20. 20. Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered, and said, Ye know not what ye ask. Are ye able to-

Drink

Saint Barthelomew Apostle.

drink of the Cup that I shall drink of, and to be baptized with the Baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my Cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your Minister, and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.
The Collect.

Almighty and everlasting God who didst give to thine Apostle Bartholomew, grace truly to believe, and to preach thy word: grant, we beseech thee, unto thy Church to love that word which he believed, and both to preach, and receive the same through Jesus Christ our Lord. Amen.

For the Epistle.

By the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man join himself to them: but the people magnified them, And believers were the more added to the Lord, multitudes both of men and women) insomuch that they brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean Spirits, and they were healed every one.

Acts. 5. 12.

The Gospell.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The Kings of the

S. Luke. 22. 24.

Gentiles

Saint Matthew Apostle-

Gentiles exercise Lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you let him be as the younger, and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew Apostle

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custome to be an Apostle, and Evangelist: grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy son Jesus Christ, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. Amen.

The Epistle.

2. Cor. 4. 1. Therefore seeing we have received this Ministry, as we have received mercy we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus sake. For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The Gospel.

S. Mat. 9. 9. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receit of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sate at meat in the house, behold, many publicans and sinners came and sate down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a Physician, but they that are sick. But go ye and learn what that meaneth, I will have

mercy

Saint Michael and all Angels~

mercy, and not sacrifice, for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order: mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment, they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epistle.

There was war in heaven: Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, and prevailed not, neither was their place found any more in heaven. And the great Dragon was cast out, that old Serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his Angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Revel. 12. 7

The Gospel.

At the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him, that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt, or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you that in heaven their Angels do always behold the face of my Father which is in heaven. S.t Mat. 18. 1.

Saint

Saint Luke the Evangelist ~

The Collect.

Almighty God, who calledst Luke the Physitian, whose praise is in the Gospel, to be an Evangelist, and Physitian of the soul: may it please thee, that by the wholesom medicines of the doctrine delivered by him, all the diseases of our souls may be healed through the merits of thy son Jesus Christ our Lord. Amen.

The Epistle.

2. Tim. 4. 5. Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books but especially the parchments. Alexander the Coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel.

S. Luke. 10. 1. The Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude Apostles

The Collect.

Almighty God, who hast built thy church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone: grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle.

S. Jude. 1. Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. Mercy unto you, and peace and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation: it was needful for me to write unto you, and exhort you

that

Saint Simon and Saint Jude Apostles

that ye should earnestly contend for the faith which was ouce delivered unto the Saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel.

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

S. John. 15. 17.

All Saints day.

The Collect.

O Almighty God, who hast knit together thine Elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: grant us grace to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

For the Epistle.

And I saw another Angel ascending from the East having the seal of the living God: and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard

Rev. 7. 2.

the

All Saints day.

the number of them which were sealed: and there were sealed an hundred, and fourty and four thousand, of all the tribes of the children of Israel.
Of the tribe of Juda were sealed twelve thousand.
Of the tribe of Reuben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
Of the tribe of Aser were sealed twelve thousand.
Of the tribe of Nepthalim were sealed twelve thousand.
Of the tribe of Manasses were sealed twelve thousand.
Of the tribe of Simeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Issachar were sealed twelve thousand.
Of the tribe of Zabulon were sealed twelve thousand
Of the tribe of Joseph were sealed twelve thousands.
Of the tribe of Benjamin were sealed twelve thousand.
After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues stood before the throne and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about (his throne and about) the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying Amen. Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever, and ever. Amen.

The Gospel.

S. Mat. 5. 1. And seeing the multitudes, he went up into a Mountain; and when he was set his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after Righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Order for the Administration of the Lords Supper, or holy Communion

¶ So many as intend to be partakers of the holy Communion, shall signifie their Names to the Curate at least sometime the day before.

And if any of those be an open and notorious evil liver, or have don any wrong to his neighbours by word or Deed, so that the congregation be thereby offended: y. Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lords Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied which before were offended; and that he have recompensed the parties to whom he hath don wrong, or at least declare himself to be in full purpose so to do, assoon as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiveth Malice, and hatred to reign: not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make Amends for that he himself hath offended, and the other party will not be perswaded to a godly Unity, but remain still in his frowardnes, and Malice: the Minister in that case ought to admitt the penitent person to the holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubrik

shall

The Communion

shall be obliged to give an account of the same to the
And the Ordinary shall proceed against the offending person according to the Canon.
Ordinary within fourteen Days after, at the farthest.

¶ The Table at the Communion time having a fair
white Linen cloth upon it, shall stand in the ~~body~~
of the Church, or
~~where the Table stands~~ in the ~~usual place~~ Chancel,
~~where Morning & Evening Prayer are appointed to be said.~~
~~And the Priest standing before the Table shall say the Lords Prayer with the Collect~~
And the Priest standing at the north ~~end~~ side of the
Table shall say the Lords Prayer with the Collect
following, the people kneeling.

Our Father which art in heaven, hallowed be thy Name.
thy Kingdom come. Thy will be done in earth as it is in hea-
-ven. Give us this day our daily bread. And forgive us our
trespasses, as we forgive them that trespass against us.
And lead us not into temptation, But deliver us from evil.
Amen.

¶ The Collect.

Almighty God, unto whom all hearts be open, all desires known,
and from whom no secrets are hid: cleanse the thoughts of our
hearts by the inspiration of thy holy Spirit, that we may
perfectly love thee, and worthily magnifie thy holy Name through
Christ our Lord. Amen.

¶ Then shall the Priest, turning to the people rehearse
distinctly all the ten Commandments: And
the People still kneeling, shall after every
Commandment ask God mercy for their Trans-
-gression thereof for the time past, and grace to
keep the same for the time to come, as follow-
-eth.

¶ Minister.

God spake these words and said, I am the Lord thy God, ~~thou~~
~~shalt have no other Gods but me.~~
Thou shalt have none other Gods but me.

¶ People.

Lord have mercy upon us, and incline our hearts to keep this
Law.

¶ Minister

The Communion.

¶ Minister.

Thou shalt not make to thy selfe any graven Image, nor the likenes of any thing that is in heaven above; or in the earth be=neath, or in the water under the earth. Thou shalt not bow downe to them, nor worship them. For I the Lord thy God, am a iealous God, and visit the sinne of the Fathers upon the chil=dren unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my Commandments.

¶ People.

Lord have mercy upon us, and inclyne our hearts to keep this Law.

¶ Minister.

Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltles that taketh his name in vaine.

¶ People.

Lord have mercy upon us, and inclyne our hearts to keep this Law.

¶ Minister.

Remember that thou keep holy the Sabbath day. Six dayes shalt thou labour, and do all that thou hast to do, but the seaventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy Son, and thy daughter, thy man=servant, and thy maid=servant, thy Cattel, and the stranger that is within thy Gates. For in six daies the Lord made heaven and earth, the sea, and all that in them is, and rested the seaventh day: wherefore the Lord blessed the seventh day and hallowed it.

¶ People.

Lord have mercy upon us, and inclyne our hearts to keep this Law.

¶ Minister.

The Communion

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

¶ People.

Lord have mercy upon us, and incline our hearts to keep this Law.

¶ Minister.

Thou shalt do no murther.

¶ People.

Lord have mercy upon us, and incline our hearts to keep this Law.

¶ Minister.

Thou shalt not commit adultery.

¶ People.

Lord have mercy upon us, and incline our hearts to keep this Law.

¶ Minister.

Thou shalt not steal.

¶ People.

Lord have mercy upon us, and incline our hearts to keep this Law.

¶ Minister.

Thou shalt not bear false witness against thy neighbour.

¶ People.

Lord have mercy upon us, and incline our hearts to keep this Law.

¶ Minister.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

¶ People.

Lord have mercy upon us, and write all these thy Laws in our hearts, we beseech thee.

¶ Then shall follow one of these two Collects.

For

The Communion

= for the King, ~~and the Queen and the Royal Family~~, the ~
Priest standing as before, and saying.

¶ Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Church, and so rule the heart of thy chosen servant Charles, our King, and Governour, that he ~ (knowing whose minister he is) may above all things seek thy honour and glory; And that we and all his subjects (duly consi= =dering whose authority he hath) may faithfully serve, honour, and humbly obey him in thee and for thee according to thy — blessed word and ordinance, through Jesus Christ our Lord, — who with thee and the holy Ghost liveth and reigneth ever — one God, world without end. Amen.

¶ Or

Almighty and everlasting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and governance, and — that thou dost dispose and turn them as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and govern the heart of Charles, thy servant, our King and Governour, — that in all his thoughts, words and works, he may ever seek thy honour and glory, and study to preserve thy people committed to — his charge, in wealth, peace and godliness. Grant this O merciful Father, for thy dear Sons sake, Jesus Christ our Lord. Amen.

¶ Then shall be said the Collect of the day and immediatly after the Collect, the Priest shall read the Epistle, saying, The Epistle [or The portion of Scripture appointed for the Epistle] is written in the ____ Chapter of ____ beginning at the ____ verse. And the Epistle ended he shall say, Here endeth the Epistle. Then shall he read the Gospell (the People all stand= =ing up) saying, The Holy Gospell is written in the ____ Chapter of ____ beginning at the ____ verse. And the Gospell

ended

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,, ended, shall be sung, or said the Creed follow=
=ing, the People still standing as before.

I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible, and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, very God of very God, Begotten not made, Being of one substance with the Father, By whom all things were made: who for us men, and for our Salvation came down from Heaven, And was incarnate by the holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the holy Ghost, The Lord and giver of life; who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the re=
=mission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ ~~After the Creed shall follow the Sermon, or else if there is already preached, another shall be~~ ~~appointed for the next Holy day or Sunday.~~

¶ Then ~~H H H H H~~ the Curate shall declare unto the People what holy=Days, or fasting=
=days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion: and the Banns of

Matrimony

The Communion.

Matrimony published, and Briefs, Citations and excommunications read. And nothing shall be proclaimed or published in the Church during the time of divine Service, but by the Minister: nor by him any thing but what is prescribed in the Rules of this Book, or enioyned by the King or by the Ordinary of the place.

¶ Then shall follow the Sermon or one of the Homilies already set forth, or hereafter to be set forth by Authoritie

¶ Then shall the Priest return to the Lords Table and begin the Offertory saying one or more of these sentences following, as he thinketh most convenient in his discretion.

Let your light so shine before men that they may see your good workes and glorifie your Father which is in heaven. S. Matt. 5.

Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt and where theeves break through and steal: But lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where theeves do not break through and steal. S. Matt. 6.

Whatsoever ye would that men should do unto you, even so do unto them, for this is the Law and the Prophets. S. Matt. 7.

Not every one that sayth unto me Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven. S. Matt. 7.

Zacheus stood forth, and said unto the Lord, Behold Lord the half of my goods I give to the poor, and if I have done any wrong to any man, I restore fourfold. S. Luke. 19.

Who goeth a Warfare at any time of his own cost? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1. Cor. 9.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1. Cor. 9.

Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? even so hath the Lord also ordained that they who 1. Cor. 9.

preach

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preath the Gospel should live of the Gospel.

2 Cor. 9 He that soweth little, shall reap little: and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging or of necessity for God loveth a cheerfull giver.

Gal. 6. Let him that is taught in the word minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.

Gal. 6. While we have time, let us do good unto all men, and specially unto them that are of the household of Faith.

1. Tim. 6. Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry anything out

1. Tim. 6 Charge them who are rich in this world that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternall life.

Heb. 6. God is not unrighteous that he will forget your work and labour that proceedeth of love, which love ye have shewed for his Names sake, who have ministred unto the Saints, and yet do minister.

Heb. 13. To do good, and to distribute forget not, for with such sacrifice God is well pleased.

1. S. John 3 Whose hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him.

Tob. 4. Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee.

Tob. 4. Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good Reward in the day of necessitie.

Prov. 19. He that hath pitie upon the poor, lendeth unto the Lord: and looke what he layeth out it shall be payed him again.

Psal. 41. Blessed be the man that provideth for the sick and needy-

the

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the Lord shall deliver him in the time of trouble.

¶ Whilst these sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poore, and other devotions of the People, in a decent Bason to be provided by the parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

And when there is a Communion, the Priest shall then place upon the Table so much bread and Wine as he shall think sufficient. After which done the Priest shall say.

¶ Let us pray for the ~~whole~~ state of ~~the~~ Christs Church ~~militant~~ militant here in Earth.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully, to accept our Alms, and (Oblations) to receive these our prayers, which we offer unto thy Divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord: and grant that all they that do confess thy holy Name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governors, and specially thy servant Charles our King; that under him we may be Godly and quietly governed: and grant unto his whole Council, and to all that are put in Authority under him that they may truly and indifferently minister Justice, to the punishment of wickedness, and vice, and to the maintenance of thy true Religion and Virtue. Give grace (O heavenly Father) to all Bishops ~~Curates~~ and Curats, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace, and specially to this Congregation here present

If there be no Alms or Oblations, then shall the words [of accepting our Alms and oblations] be left out unsaid.

that

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that with meek heart and due reverence they may hear and reverence thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness (O Lord) to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name, for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake our only Mediator and Advocate. Amen

¶ *When the Minister giveth warning for the Celebration of the holy Communion, which he shall always do upon the Sunday, or some holy day immediately preceding. After the Sermon or Homily ended, he shall read this exhortation following.*

Dearly beloved, On day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious Cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily: My duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own Consciences (and that not lightly, and after the manner of dissemblers with God) but so that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy

Table

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Table. The way and meane thereto is: First to examine your lyves and conversations by the rule of Gods Commandments, and wherein soever ye shall perceive your selves to have offended, either by will, word or deed, there to bewail your own sinfulnes, and to confesse your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God but also against your Neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hands: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. * And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet Conscience: therefore if there be any of you who by this meanes cannot quiet his own Conscience herein, but requireth further Comfort, or Counsel let him come to me, or to some other discreet and learned Minister of Gods word, and open his grief, that by the Ministry of Gods holy word, he may receive the benefit of Absolution, together with ghostly counsel and advice to the quieting of his Conscience, and avoyding all scruple, and doubtfulness. —

* Therfore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or any other grievous crime; Repent you of your Sins, or els come not to this holy Table, lest after the entring of that holy Sacrament, the Devil enter into you, as he entred into Judas, & fill you full of all iniquities, & bring you to destruction both of body, & soule.

¶ *Or in case he shall see the people negligent to come to the holy Communion, in stead of the former, he shall use this exhortation.*

Dearly beloved brethren, On ye intend, by Gods grace, to celebrate the Lords Supper, unto which in Gods behalfe, I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himselfe. ye know how grievous and unkind a —

thing

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thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision for that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say I am a grievous sinner, and therefore am afraid to come: then wherefore do ye not repent, and amend? When God calleth you, are ye not ashamed to say, you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospell, because they had bought a farm, or would try their yoke of Oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the name of God, I call you in Christs behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soule by death upon the Crosse for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: (which if ye shall neglect to do,) consider with your selves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; even when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

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¶ At the tyme of the Celebration of the Communion, ~~when~~ the Communicants being conveniently placed ~~the communicants~~ for the receiving of the holy Sacrament, the Priest shall say this exhortation.

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. — For as the benefit is great, if with a true penitent heart, and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his Blood, then we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us:) So is the danger great if we receive the same unworthily, for — then we are guilty of the body and blood of Christ our Saviour: — we eat and drink our own damnation, not considering the Lords body: we kindle Gods wrath against us: we provoke him to — plague us with divers diseases, and sundry kinds of death. — Judge therefore your selves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past: have a lively and — stedfast faith in Christ our Saviour. Amend your lives, and be in perfect Charity with all men, so shall ye be meet partakers — of those holy mysteries. And above all things ye must give — most humble and hearty thanks to God the Father, the Son and the holy Ghost for the redemption of the world by the death — and passion of our Saviour Christ, both God and man, who did — humble himself even to the death upon the Cross, for us miser — rable sinners, which lay in darkness and the shadow of death, — that he might make us the children of God, and exalt us to ever — lasting life. And to the end that we should alway remember — the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the inestimable benefits —

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which by his precious bloodshedding he hath obteined to vs: he-
hath instituted and ordeined holy mysteryes as pledges of his
love, and for a continuall remembraunce of his death, to our
great and endles comfort. To him therefore with the Father
and the holy Ghost, let vs geve, (as we are most bounden) con-
=tinuall thanks, submitting our selves wholly to his holy Will
and pleasure, and studying to serve him in true holines and
righteousnes all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to re-
=ceive the holy Communion.

Ye that do truly and earnestly repent you of your sins and are
in love and charity with your neighbours and intend to lead a
new life, following the Commandments of God, and walking from
henceforth in his holy wayes: Draw nere with [illegible] faith, and take this holy Sacrament to your Comfort: and make
your humble Confession to Almighty God, meekly kneeling upon
your knees.

Then shall this generall Confession be made in the
Name of all those that are minded to receive the
holy Communion, by one of the ministers, both he and
all the people kneeling humbly upon their Knees
and saying.

Almighty God, Father of our Lord Jesus Christ, Maker of all
things, Judge of all men, We acknowledge and bewail our
manifold sins and wickednes, which we from time to time
most grievously have committed, By thought, word and deed,
Against thy Divine Majesty, provoking most justly thy
wrath and indignation against vs. We do earnestly repent,
And are heartily sorry for these our misdoings, The remem-
=brance of them is grievous unto vs, The burthen of them is
intolerable. Have mercy upon vs, Have mercy upon vs
most merciful Father, For thy son our Lord Jesus Christs
sake, Forgive vs all that is past, And grant that we may

ever-

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ever hereafter Serve and please thee In newness of life, To
the honour and glory of thy name, Through Jesus Christ —
our Lord. Amen.

¶ Then shall the Priest (or the Bishop being —
present) stand up, and turning himself —
to the people, pronounce this Absolution.

Almighty God our heavenly Father, who of his great mercy hath —
promised forgiveness of sins to all them that with hearty repen-
-tance and true faith turn unto him: Have mercy upon you, pardon
and deliver you from all your sins, confirm and strengthen you
in all goodness, and bring you to everlasting life, through Jesus —
Christ our Lord. Amen.

¶ Then shall the Priest say.

¶ Hear what comfortable words our Saviour
Christ saith, unto all that truly turn to him.

Come unto me all that travail and are heavy laden, and I will refresh you. S.t Matt 11. 28.

So God loved the world that he gave his only begotten Son, to the end that all that believe in him should not perish but — have everlasting life. S.t John 3. 16.

¶ Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners. 1. Tim. 1. 15.

¶ Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1. S.t John 2. 1.

¶ After which the Priest shall proceed, saying.

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God

Answer.

It is meet and right so to do.

¶ Then

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¶ Then shall the Priest turn to the Lords Table, and say.

These words, holy Father, must be omitted on Trinitie Sunday.

It is very meet, right and our bounden duty, that we should at all tymes and in all places, give thanks unto thee, O Lord, ~~~ Holy Father, Almighty ~~everlasting~~ God.

¶ Here shall follow the proper Preface, according to the tyme, if there be any specially appointed: or else imediatly shall follow,

Therefore with Angells and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praysing thee, and saying, Holy, holy, holy, Lord God of hoſts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most high. Amen.

¶ The proper Prefaces.

¶ Upon Christmas day, and seven dayes after.

Because thou didst give Jesus Christ thine only Son to be born at this tyme for us, who by the operation of the holy Ghoſt, was made very man of the substance of the Virgin Mary his Mother, and that without spot of sin, to make us clean from all sin. ~~ Therefore with Angels &c.

¶ Upon Easter Day, and seaven dayes after.

But chiefly are we bound to prayse thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels &c.

¶ Upon Ascension day, and seaven dayes after.

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apoſtles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also assend, and reign with him in Glory. Therefore with Angels &c.

¶ Upon Whitsunday, and six dayes after.

Through Jesus Christ our Lord, according to whose most true

promise

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promise the holy Ghost came down, and at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery Tongues lighting upon the Apostles to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all Nations, whereby we have been brought out of darkness and error into the clear light, and true knowledge of thee, and of thy Son Jesus Christ. Therefore, with Angels

¶ Upon the Feast of Trinity only.

Who art one God, one Lord, not one only person, but three persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the holy Ghost, without any difference or inequality. Therefore with Angels

¶ after each of which Prefaces shall immediately be sung or said,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ Then shall the Priest kneeling down at the Lords Table, say in the Name of all them that shall receive the Communion, this prayer following.

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the Crumbs under thy Table. But thou art the same Lord whose property is always to have mercy: grant us therefore gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinfull bodies ~~and souls~~ may be made clean by his body, and ~~our~~ souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ When

The Communion

¶ When the Priest, standing before the Table, hath so ordered the bread and wine, that he may with the more readines and decency break the Bread before the people, and take the Cup into his hands; he shall say the Prayer of Consecration as followeth.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption, who made there by his one oblation of himself once offered, a full, perfect, and sufficient Sacrifice, oblation and satisfaction for the sins of the whole world, and did institute and in his holy Gospell command us to continue a perpetuall memory of that his precious death, until his coming again: Heare us, O mercifull Father, we most humbly beseech thee, and grant that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ his holy Institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his Disciples, saying, Take, eat, (c) this is my body which is given for you, Do this in remembrance of me. Likewise after supper (d) He took the Cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my blood of the new Testament, which is shed for you and for many for the remission of sins: Do this as oft as ye shall drink it in remembrance of me. Amen.

(a) Here the Priest is to take the Paten into his hands.

(b) And here to break the bread.

(c) And here to lay his hand upon the bread.

(d) Here he is to take the Cup into his hands.

(e) And here to lay his hand upon every vessel, be it Chalice or Flagon, in which there is any wine to be consecrated.

¶ Then shall the Minister first receive the Communion in both kinds himselfe, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the people also in order, into their hands, all meekly kneeling. And when he deliver eth the ~~consecrated~~ bread to any one he shall say.

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soule unto everlasting life: take and eat this in remembrance that Christ dyed for thee, and feed on him in thy

heart

The Communion

heart by faith with thankſgiving.

¶ And the Minister that delivereth the Cup to any one, ſhall ſay.

The bloode of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoule unto everlaſting life: drinke this in remembraunce that Chriſtes bloode was ſhed for thee, and be thankfull.

¶ If the consecrated Bread or wine be all spent before all have communicated, the Priest is to consecrate more, according to the forme before prescribed: Beginning at [Our Saviour Christ in the same night &c.] for the bleſsing of the Bread, and at [Likewiſe after Supper &c.] for the bleſsing of the Cup.

¶ When all have communicated, the Minister ſhall return to the Lords Table, and reverently place upon it what remaineth of the conſecrated Elements, covering the same with a faire Linnen cloth.

¶ Then ſhall the Prieſt ſay the Lords Prayer, the People repeating after him every petition.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespaſſes, As we forgive them that trespaſs against us. And lead us not into temptation, But deliver us from evil. For thine is the Kingdom, The power and the glory, For ever & ever, Amen.

¶ After ſhall be ſaid as followeth.

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy Fatherly goodneſs mercifully to accept this our Sacrifice of praiſe and thankſgiving, moſt humbly beſeeching thee to grant that by the merits and death of thy ſonn Jeſus Chriſt, and through faith in his bloode, we and all thy whole Church may obtain Remiſsion of our ſinns, and all other benefits of his paſsion. And here we offer and preſent unto thee, O

Lord

The Communion

Lord, our selves, our soules and Bodies to be a reasonable holy — and lively sacrifice unto thee, humbly beseeching thee, that all — we who are partakers of this holy Communion, may be fulfilled with thy Grace, and heavenly Benediction. And although — we be unworthy through our manifold sins to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden — duty and service, not weighing our merits, but pardoning our — offences, through Jesus Christ our Lord; by whom, and with whom in the unity of the holy Ghost, all honour and glory be unto — thee, O Father Almighty, World without end. Amen.

Or this.

Almighty and everliving God, We most heartily thank thee — for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ, and dost — assure us thereby of thy favour and goodness towards us, and — that we are very members incorporate in the mystical body of thy son which is the blessed company of all faithfull people, and are — also heirs through hope of thy everlasting kingdom by the merits of his most precious death and passion of thy dear Son. And — we most humbly beseech thee, O heavenly Father, so to assist us — with thy grace, that we may continue in that holy fellowship — and do all such good works as thou hast prepared for us to — walke in, through Jesus Christ our Lord to whom with thee and the holy Ghost be all honour and glory world without end — — Amen.

¶ Then shall be said or sung.

Glory be to God on high, and in Earth peace, good will to — — wards men. We praise thee, we bless thee, we worship thee, — we glorifie thee, we give thanks to thee for thy great glory, — O Lord God, heavenly King, God the Father almighty:

O Lord the only begotten Son, Jesu Christ. O Lord God, — Lamb of God, Son of the Father, that takest away the sins of the World have mercy upon us. Thou that takest away the — sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayers, Thou that sittest — at the right hand of God the Father have mercy upon us. —

For

The Communion

For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most High in the Glory of God the Father. Amen.

¶ Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost be amongst you, and remain with you always. Amen.

¶ Collects to be said after the Offertory, when there is no Communion, every such day one, or more; and the same may be said also as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany by the discretion of the Minister.

Assist us mercifully, O Lord, in these our Supplications and prayers, and dispose the way of thy Servants towards the attainment of everlasting Salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

O Almighty Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the Works of thy Commandments, that through thy most mighty protection both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Grant, we beseech thee, almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts that they may bring forth in us the fruit of good living, to the honour and praise of thy Name through Jesus Christ our Lord. Amen.

Prevent

The Communion

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, — through Jesus Christ our Lord. Amen.

Almighty God, the Fountain of all Wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our Infirmities; And those things which for our unworthiness we dare not ~~presume~~, — and for ~~the~~ our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

Almighty God, who hast promised to hear the petitions of them — that ask in thy Son's Name, we beseech thee mercifully to incline thine ear to us that have made now our prayers and — supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the Relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

¶ Upon the Sundaies, and other Holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the generall Prayer [for the ~~Catholick~~ whole state of ~~Christs Church militant here in earth~~ Christ's Church militant, here in earth, & Triumph] together with one or moe of these Collects last before-rehearsed, concluding with the blessing.

¶ And there shall be no Celebracon of the Lords supper, except there be a convenient number to communi=cate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the parish of discretion to receive the Communion, yet there shall be no Comunion, except four (or three at the least) com=municate with the Priest.

¶ And

The Communion

¶ And in Cathedrall, and Collegiate Churches, and Colledges, where there are many Priests, and Deacons, they shall all receive the Communion with the Priest ~~every~~ every Sunday at the least, except they have a reasonable cause to the Contrary.

¶ And to take away all occasion of disconsion and superstition, which any person hath or might have concerning the Bread, and Wine, it shall suffice that the bread be such as is vsuall to be eaten, but the best, and purest wheat bread that conveniently may be gotten.

¶ And if any of the Bread and wine remain vnconsecrated the Curate shall have it to his own vse: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the communicants as he shall then call vnto him, shall, immediatly after the blessing, reverently eat and drink the same.

¶ The Bread and Wine for the Communion shall be provided by the Curate, and the Church-wardens at the charges of the parish.

¶ And note, that every parishioner shall communicate at the least three times in the yeare, of which Easter to be one. And yearly at Easter every parishioner shall reckon with the parson, vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclesiasticall Duties accustomably due, then and at that time to be paid.

¶ After the Divine Service ended, the mony given at the Offertory shall be disposed of to such pious, and charitable vses, as the Minister, and Churchwardens shall think fitt. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint. ——.

¶ Whereas it is ordained in this Office, for the Administration of y^e^ Lords Supper, that y^e^ Communicants should receive y^e^ same Kneeling; (W^ch^ Order is well meant for a signification of our humble, & grateful acknowledgement of y^e^ Benefits of Christ therein given to all worthy Receivers, & for y^e^ avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue:) Yet lest y^e^ same kneeling should by any persons, either out of ignorance, & infirmity, or out of malice, & obstinacy, be misconstrued, & depraved; It is here declared, that thereby no Adoration is intended, or ought to be done, either unto y^e^ Sacramentall bread, or wine, there bodily received, or unto any Corporal presence of Christs naturall Flesh, & Blood. For y^e^ Sacramentall bread, & wine remain still in their very naturall Substances, & therfore may not be adored, (for that were Idolatrie, to be abhorred of all faithfull Christians;) And y^e^ naturall body, & blood of y^e^ Sav^r^ Christ are in Heaven, & not here; it being against y^e^ truth of Christs naturall body, to be at one time in more places, than one. ——.

The Ministration of Publick Baptism of Infants to be vsed in the Church.

¶ The people are to be admonished, that it is most convenient that Baptism should not be administred but vpon Sundayes, and other Holy-dayes, when the most number of people come together: as well for that the Congregation there present may testifie the receiving of them that be newly baptized, into the number of Christs Church: as also because in the baptism of Infants, every man present may be put in remembrance of his own profession, made to God in his Baptism. For which cause also it is expedient that Baptism be ministred in the vulgar tongue. Nevertheless, if necessity so require, children may be baptised vpon any other day.

¶ And note, that there shall be for every male child to be baptized, two Godfathers, and one Godmother: and for every female, one Godfather and two Godmothers.

¶ When there are children to be baptized, the parents shall give knowledge thereof over night, or in the morning before the beginning of morning prayer, to the Curate. And then the Godfathers and Godmothers and the people, with the children, must be ready at the Font, either immediatly after the last Lesson at morning prayer, or els immediatly after the last Lesson at evening Prayer as the Curate by his discretion shall appoynt. And the Priest coming to the Font (which is then to be filled with pure Water) and standing there shall say, Doth this child been already baptized, or no? If they answer, no: then shall the Priest proceed as followeth.

Dearly

Publick Baptism

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, none can enter into the Kingdom of God (except he be regenerate, and born anew of water and of the holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this Child that (thing) which by nature he cannot have; that he may be baptized with water, and the holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

¶ Then shall the Priest say.

Let us pray.

~~Let us pray for the due preparation of this Child.~~

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan didst sanctify water to the mystical washing away of sin: We beseech thee for thine infinite mercies, that thou wilt mercifully look upon this Child, wash him, and sanctify him with the holy Ghost, that he being delivered from thy Wrath, may be received into the Ark of Christ's Church, and being stedfast in ~~his~~ faith, joyful through hope, and rooted in Charity may so pass the waves of this troublesom world, that finally he may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty and immortall God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: We call upon thee for this Infant that he coming to thy holy Baptism, may receive remission of his sins by spiritual Regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall finde; knock, and it

shall

shall be opened unto you: so give now unto us that ask; let us that seek find; open the Gate unto us that knock; that this Infant may injoy the everlasting benediction of thy heavenly washing, and may come to the eternall kingdom which thou hast promised by Christ our Lord. Amen.

¶ Then shall the people stand up, and the Priest shall say.

Hear the words of the Gospell, written by Saint Mark in the tenth Chapter at the thirteenth verse.

S. Mark 10. 13. They brought young children to Christ that he should touch them, and his disciples rebuked those that brought them, But when Jesus saw it, he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his Armes, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospell.

Beloved, ye hear in this Gospell the words of our Saviour Christ, that he commanded the children to be brought unto him, how he blamed those that would have kept them from him, — how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his Armes, he laid his hands upon them, and blessed them. Doubt ye not therefore, — but earnestly believe, that he will likewise favourably receive this present Infant, that he will embrace him with the Armes of his mercy, that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we bring this present persuaded of the good Will of our heavenly Father toward this Infant, declared by his Son Jesus Christ, and nothing doubting but that he favourably ~~approveth~~ allow^{eth} this charitable work of ours in bringing this Infant to his holy Baptism, let us faithfully and devoutly give thanks

unto

unto him, and say.

Almighty and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that he may be born again, and be made an heir of everlasting Salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest speak unto the Godfathers, and Godmothers on this wise.

Dearly beloved, ye have brought this Child here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel, to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, this Infant must also faithfully for his part promise by you that are his Sureties, (until he come of age to take it himself) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

I demand therefore,

Dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desire of the flesh, so that thou wilt not follow nor be led by them?

¶ Answer.

I renounce them all.

¶ Minister.

Dost thou believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, That he suffered under Pontius Pilate, was crucified

dead

Publick Baptism.

dead and buried. That he went down into hell, and also did rise again the third day. That he ascended into heaven and sitteth at the right hand of God the Father Almighty. and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost the holy Catholick Church, the Communion of Saints, the Remission of sins, the Resurrection of the flesh, and everlasting life after death?

¶ Answer.

All this I stedfastly believe.

¶ Minister.

Wilt thou be baptized in this faith?

¶ Answer.

That is my desire.

¶ Minister.

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

¶ Answer.

I will.

¶ Then shall the Priest say.

Almerifull God, grant that the old Adam in this Child may be so buried, that the new man may be raised up in him. Amen.

Grant that all carnall affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and strength, to have victory and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministery, may also be indued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things world without end. Amen.

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side, both water and blood, and gave commandment to his Disciples, that they should go teach all Nations

and

# of Infants

and baptize them in the name of the Father, and of the Son, and of the holy Ghost: Regard, we beseech thee, the supplications of thy Congregation, sanctifie this Water to the mystical washing away of sin: and grant that this Child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the childe into his hands, and shall say to the Godfathers and Godmothers, Name this Childe. And then naming it after them, (if they shall certifie him that the Childe may well endure it) he shall dip it in the Water discreetly and warily, saying. —

N. I baptize thee in the name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ But if they certifie that the Child is weak, it shall suffice to pour Water upon it, saying the foresaid Words.

N. I baptize thee in the name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the Priest shall say.

We receive this Child into the Congregation of Christs flock, and do signe him with the signe of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his Banner against sin, the world, and the devil, and to continue Christs faithfull Souldier, and servant unto his life end. Amen.

† Here the Priest shall make a Cross upon the childs forehead.

¶ Then shall the Priest say.

Seeing now, dearly beloved brethren, that this Child is regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning.

¶ Then shall be said (all kneeling)

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven

heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation; But deliver vs from evil. Amen.

¶ Then shall the Priest say.

We yeild thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own Childe by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant that he being dead vnto sin and living vnto righteousnes, and being buried with Christ in his death, may mortifie the old man, and vtterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son he may also be partaker of his Resurrection; so that finally with the residue of thy holy Church he may be an inheritour of thine everlasting Kingdom, through Christ our Lord. Amen.

¶ Then all standing vp, the Priest shall say to the Godfathers and Godmothers this exhortation following.

Forasmuch as this Childe hath ~~promised~~ and promised by you his Sureties, to renounce the devil and all his workes, to believe in God, and to serve him; Ye must remember that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learne, what a solemn vow, promise and profession he hath here made by you. And that he may know these things the better, ye shall call vpon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his Soules health, and that this childe may be vertuously brought vp, to lead a godly and a christian life; remembring always that Baptism doth represent vnto vs our profession, which is, to follow the example of our Saviour Christ, and to be made like vnto him; that as he died and rose again for vs, so should we who are baptized, die from sin, and

rise

rise again vnto righteousnes, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlines of living.

¶ Then shall he adde and say.

Ye are to take care that this childe be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lords Prayer, and the ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

¶ It is certain by Gods word, that children which are baptized, dying before they commit actuall sin, are vndoubtedly saved.

¶ To take away all scruple concerning the use of the signe of the Crosse in Baptism; the true explication thereof, & the just reasons for the retaining of it may be seen in y^e xxx^th Canon, first published in y^e year MDCIV.

The Ministration of Private Baptism of Children in Houses

¶ The Curats of every parish, shall often admonish the people, that they defer not the Baptism of their children longer then the first or second sunday next after their birth, or other holy-day falling betweene, vnlesse vpon a great and reasonable cause to be approved by the Curate.

¶ And also they shall warn them, that without like great cause, and necessity, they procure not their children to be baptized at home in their houses. But when need shall compell them so to do, then Baptism shall be administred on this fashion.

¶ First let the Minister of the Parish, (or in his Absence, any other lawfull Minister that can be

procured

Private Baptism

procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the form of Publick Baptism, as the time and present exigence will suffer. And then the childe being named by some one that is present, the Minister shall pour water upon it, sayeing these words.

I N: I Baptize thee in the Name of the Father and of the Son and of the holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give thanks unto God, and say.

WE yeild thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own childe by adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection; and that finally with the residue of thy Saints he may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

¶ And let them not doubt but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the ~~Parish~~ Church, to the Intent that if the Minister of the same parish did himselfe baptize that child, the Congregation may be certified of the true form of Baptism by him privately before used. In which case he shall say thus [I certifie you that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses I baptized this Child.] But if the child were baptized by any other lawfull Minister, then the Minister of the Parish, where the Child was borne or christened shall examine, and-

try

Private Baptism.

¶ try whether the child be lawfully baptized or no. In which case if those that bring any child to the Church, do answer that the same child is already baptized, then shall the Minister examine them further, saying;

By whom was this child baptized?

Who was present when this child was baptized?

Because some things essentiall to this sacrament may happen to be omitted through fear, or haste; in such times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

¶ And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be: then shall not he, ~~child~~ christen the child again, but shall receive him as one of the flock of true christian people, saying thus,

I certifie you, that in this case all is well done, ~~and~~ and according unto due order, touching the baptizing of this child, who being born in original sin, and in the wrath of God, is now by the laver of Regeneration in baptism, received into the number of the children of God, and heir of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them, unto him, as the holy Gospel doth witness to our comfort on this wise.

They brought young children to Christ that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. S. Mark. 10. 13.

¶ After the Gospel is read the Minister

shall

Private Baptism.

=shall make this brief exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him, how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe that he hath likewise favourably received this present Infant, that he hath embraced him with the arms of his mercy, and (cannot) hath promised in his holy word will give unto him the blessing of eternall life, and make him partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Son Jesus Christ toward this Infant, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught us.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that he being born again, and being made an heir of everlasting salvation, (may continue thy servant and attain thy promises) through our Lord Jesus Christ thy Son who liveth and reigneth with thee, and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest demand the Name of the Child, which being by-

the

Private Baptism.

= the Godfathers, and God-mothers pro-
nounced, the Minister shall say.

Doſt thou in the Name of this child renounce the devil, and all his works, the vain pomp and glory of this world, with all covetous deſires of the ſame and the carnall deſires of the fleſh, ſo that thou will not follow nor be led by them?

¶ Answer.

I renounce them all.

¶ Minister.

Doſt thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the holy Ghoſt, born of the Virgin Mary, that he ſuffered under Pontius Pilate, was crucified dead and buried, that he went down into hell, and alſo did riſe again the third day? that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come again at the end of the world, to judge the quick and the dead?

And doſt thou believe in the holy Ghoſt, the holy Catholick Church, the Communion of Saints, the Remiſſion of ſins, the Reſurrection of the fleſh, and everlaſting life after death?

¶ Answer.

All this I ſtedfaſtly believe.

¶ Minister.

Will thou then obediently keep God's holy will and commandments, and walk in the ſame all the Dayes of thy life?

¶ Answer.

I will.

¶ Then the Priest shall say.

We receive this child into the congregation of Chriſt's flock, and do ſign him with the ſign of the croſs; in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt

† The Priest shall make a Cros upon the Childs forehead.

crucified

renuntified and manfully to fight under his Banner, against Sin, the World and the Devil, and to continue Christs faithfull souldier and servant, unto his lives end. Amen.

¶ Then shall the Priest say.

Seeing now, dearly beloved brethren, that this child is by Baptism regenerate and grafted into the body of Christs church: let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

¶ Then shall the Priest say.

We yield thee most hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church. And humbly we beseech thee to grant that he being dead unto Sin, and living unto righteousness, and being buried with Christ in his death, may mortifie the old man and utterly abolish the whole body of Sin; and that as he is made partaker of the death of thy Son, he may also be partaker of his Resurrection: So that finally with the residue of thy holy church he may be an inheritour of thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

¶ Then all standing up, the Minister shall make this exhortation to the Godfathers, and Godmothers.

Forasmuch as this child hath promised by you his Sureties, to renounce the Devil, and all his works, to believe in God, and to serve him: ye must remember that it is your part, and duties to see, that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons and chiefly ye shall provide that he may learn the Creed, the Lords Prayer

and

Private Baptism.

and the ten Commandments in the Vulgar tongue, and all other things which a Christian ought to know, and believe, to his soul's health: and that this child may be virtuously brought up to lead a godly and a Christian life; remembring always that Baptism doth represent unto us our Profession which is to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us, so should we which are baptized die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ But if they which bring the infant to the Church, do make such uncertain answers to the Priests questions, as that it cannot appear that the child was baptized with water, In the Name of the Father and of the Son, and of the holy Ghost, (which are essential parts of Baptism:) then let the Priest baptize it in the form before appointed for publick Baptism of Infants: saving that at the dipping of the child in the Font, he shall use this form of words.

If thou art not already baptized N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The

The Ministration of Baptism to such as are of riper years, and able to answer for themselves.

¶ When any such persons, as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents, or some other discreet persons: that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of this christian Religion; and that they may be exhorted to prepare themselves with prayers and fastings for the receiving of this holy Sacrament.

¶ And if they shall be found fitt, then the Godfathers and Godmothers, (the people being assembled upon the Sunday, or Holy-day appointed) shall be ready to present them at the Font, immediatly after the second Lesson; either at Morning or Evening prayer, as the Curate in his discretion shall think fitt.

¶ And standing there, the Priest shall ask whether any of the persons here presented be baptized or No? if they shall answer, No: Then shall the Priest say thus. —.

Dearly Beloved, Forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin —

committing

as are of riper years

committing many actuall transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bountrous goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

Then shall the Priest say.

Let us pray.

(Note here all the Congregation shall kneel.)

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the Arke from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy welbeloved son Jesus Christ in the river Jordan didst sanctifie the element of Water to the mysticall washing away of sin: We beseech thee for thine infinite mercies, that thou wilt mercifully look upon these thy servants. Wash them and sanctifie them with the holy Ghost, that they being delivered from thy wrath, may be received into the Arke of Christs Church; and being stedfast in faith, joyfull through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to raign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty and immortall God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: We call upon thee for these persons that they coming to thy holy Baptism may receive remission of their sins by spiritual Regeneration. Receive them O Lord: and as thou hast promised by thy welbeloved

you saying, Ask, and ye shall receive; Seek, and ye shall find; Knock and it shall be opened unto you: So give now unto those that ask; let those that seek finde; open the gate, unto those that knock; that these persons may injoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom, which thou hast promised by Christ our Lord. Amen.

¶ Then shall the people stand up, and the Priest shall say.

Hear the words of the Gospel, written by Saint John in the third chapter beginning at the first verse

S.t John 3. 1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jewes. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered, and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born &c &c, when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily I say, unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit. Marvel not that I said, unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ After which he shall say this Exhortation following.

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye

may

as are of riper years

may perceive the great necessity of this Sacrament, where it may be had. Likewise immediatly before his Ascension into Heaven (as we read in the last Chapter of Saint Marke Gospel) he gave commaund to his Disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we receap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel, many were pricked at the heart, and said to him and the rest of the Apostles, Men and Brethren, what shall we do? replied, and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh but the answer of a good conscience toward God) By the resurrection of Jesus Christ. Doubt ye not therefore but earnestly believe that he will favourably receive these present persons, truly repenting, and coming unto him by faith, that he will grant them remission of their sins, and bestow upon them the holy Ghost, that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good Will of our heavenly Father towards these persons, declared by his son Jesus Christ; Let us faithfully, and devoutly give thanks to him, and say.

Almighty and everlasting God, heavenly Father, we give thee humble thanks for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these persons, that they may be born again, and be made heirs of everlasting Salvation through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ *Then the Priest shall speak to the persons to be baptized, on this wise.*

Well beloved, who are come hither desiring to receive holy Baptism, ye have heard how the Congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore

Publick Baptism of Such

Wherefore after this promise made by Christ ye must also faithfully for your part, promise in the presence of this your witnesses, and this whole Congregation, that ye will renounce the Devil, and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

¶ Then shall the Priest demand of each of the persons to be baptized severally, these questions following.

¶ Question.

Dost thou renounce the Devil, and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

¶ Answer.

I renounce them all.

¶ Question.

Dost thou believe in God the Father Almighty, Maker of heaven, and earth?

And in Jesus Christ his only begotten Son, our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

¶ Answer.

All this I stedfastly believe.

¶ Question.

Wilt thou be baptized in this faith?

¶ Answer.

That is my desire.

¶ Question.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the dayes of thy life?

¶ Answer.

I will endeavour so to do, God being my helper. (Then shall the Priest say.

O merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. Amen.

Grant ~~it &c it~~ that all carnall affections may die. ~~it &c it~~ in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power, and strength to have victory, and to triumph against the Devil, the world, and the flesh. Amen.

Grant that they being now dedicated to thee by our office and ministery, may also be indued with heavenly vertues, and everlastingly rewarded through thy mercy. O blessed Lord God, who dost live and govern all things world without end. Amen.

Almighty everliving God, whose most dearly beloved son Jesus Christ for the forgiveness of our sins did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach

all

as are of riper years

all nations, and baptize them, In the Name of the Father, the Son and the holy Ghost. Regard, we beseech thee, the supplications of thy Congregation; Sanctifie — this Water to the mystical washing away of sin: and grant that the persons now to be baptized therein may receive the fulness of thy grace, and — ever remain in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font according to his discretion, shall ask the God-fathers, and God-mothers the Name: and then shall dip him in the — Water, or pour Water upon him, saying.

N. I baptize thee In the Name of the Father, and of the Son, and of the — holy Ghost. Amen.

¶ Then shall the Priest say.

We receive this person into the Congregation of Christs flock, and — † do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the World, and the Devil, and to continue Christs faithfull Souldier and Servant unto his lives end. Amen.

† Here the Priest — shall make a cross upon the persons forehead.

¶ Then shall the Priest say.

Seeing now dearly beloved brethren, that these persons are regenerate and grafted into the body of Christs Church: let us give thanks unto Almighty God for this benefit, and with one accord make our prayers unto him — that they may lead the rest of their life according to this beginning.

¶ Then shall be said the Lords Prayer, all kneeling.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

We yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee. Increase this knowledge and confirm this faith in us evermore. Give thy holy spirit to these persons, that being now born again, and — made heirs of everlasting Salvation, through our Lord Jesus — Christ, they may continue thy servants, and attain thy promises through the same Lord Jesus Christ thy Son, who liveth and — reigneth with thee, in the Unity of the same holy Spirit ever — lastingly. Amen.

¶ Then all standing up, the Priest shall use this Exhortation following, —

Speaking

Publick Baptism of Such &c.

¶ speaking to the Godfathers and God=mothers first.

Forasmuch as these persons have promised in your presence to renounce the Devil, and all his works, to believe in God, and to serve him: ye must remember that it is your part and duety to put them in mind, what a solemn vow, promise and profession they have now made before this Congregation, and especially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in Gods holy word, that so they may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously and soberly in this present world.

(¶ And then speaking to the new baptized persons, he shall proceed, and say.)

And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembring always that Baptism representeth unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him: That as he died, and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue, and godliness of living.

¶ It is expedient that every person thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be: that so he may be admitted to the holy Communion.

¶ If any persons not baptized in their Infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves: It may suffice to use the office for publick Baptism of Infants, or (in case of extreme danger) the office for private Baptism, only changing the word (Infant) for [Child, or person] as occasion requireth.

A Catechism,

That is to say,

An Instruction to be learned of every person before he be brought to be confirmed by the Bishop.

¶ Question.

What is your Name?

¶ Answer.

N. or M.

¶ Question.

Who gave you this name?

¶ Answer

My Godfathers and Godmother in my Baptism, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdom of heaven.

¶ Question.

What did your Godfathers and Godmothers then for you?

¶ Answer.

They did promise and vow three things in my name. First, — that I should renounce the Devil, and all his Works, the pomps and vanity of this wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleive all the Articles of the Christian faith. And thirdly, that I should keep Gods holy Will and Commandments, and walk in the same all the dayes of my life. —.

¶ Question.

Dost thou not think that thou art bound to beleive, and to do as they have promised for thee?

¶ Answer

Yes verily: and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this State of salva=tion, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my — life's end.

Question

A Catechism

¶ Catechist.

Rehearse the Articles of thy Belief

¶ Answer.

I believe in God the Father Almighty, Maker of heaven and earth, And in Jesus Christ his only son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into Hell The third day he rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead. I believe in the holy Ghost, the holy Catholick Church, The Communion of Saints, The forgiveness of Sins, The resurrection of the body, and the life everlasting Amen.

¶ Question

What dost thou chiefly learn in these Articles of thy Belief?

Answer.

First, I learn to believe in God the Father, who hath made me, and all the World.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

¶ Question.

You said that your Godfathers, and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?

¶ Answer

Ten.

¶ Question.

Which be they?

¶ Answer.

The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of Bondage.

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i. Thou shalt have none other Gods, but me.

ii. Thou shalt not make to thy selfe any graven Image, nor the likenes of any thing that is in heaven above, or in the earth beneath, or in the Water under the earth. Thou shalt not bow downe to them, nor worship them. For I the Lord thy God am a iealous God, and visit the sins of the Fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

III. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltles that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six Dayes shalt thou labour, and do all that thou hast to do, But the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Worke, thou, and thy Son, and thy daughter, thy man-servant, and thy maid-servant, thy Cattel, and the stranger that is within thy Gates. For in six dayes the Lord made heaven, and earth, the Sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murther.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witnes against thy Neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his Maid, nor his Ox, nor his Asse, nor any thing that is his.

¶ Question.

What dost thou chiefly learn by these Commandments.

¶ Answer.

I learn two things: my duty towards God, and my duty towards my Neighbour.

¶ Question.

What

A Catechism

What is thy duty towards God?

¶ Answer.

My duty towards God, is to believe in him, to fear him and to love him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name, and his word; and to serve him truly all the dayes of my life.

¶ Question.

What is thy duty towards thy Neighbour?

¶ Answer.

My duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour, and succour my Father, and Mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my Governours, Teachers, spiritual Pastours and Masters; to order my self lowly and reverently to all my betters. To hurt no body, by word nor deed. To be true and just, in all my dealing. To bear no Malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in Temperance, Soberness, and Chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

¶ Catechist.

My good child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his speciall Grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords prayer.

¶ Answer.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven

Give

A Catechism

Give vs this day our dayly bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And lead vs not into temptation; But deliver vs from evil. Amen. —

¶ Question.

What desirest thou of God in this prayer?

¶ Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needfull both for our souls, and bodies, and that he will be mercifull unto us, and forgive us our sins, and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly Enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say Amen. So be it.

¶ Question.

How many Sacraments hath Christ ordained in his Church?

¶ Answer.

Two only, as generally necessary to Salvation, that is to say, — Baptism, and the Supper of the Lord.

¶ Question.

What meanest thou by this word, *Sacrament*.

¶ Answer.

I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means — whereby we receive the same, and a pledge to assure us thereof.

¶ Question.

How many parts are there in a Sacrament?

¶ Answer.

Two: the outward visible sign, and the inward spiritual Grace.

¶ Question.

What is the outward visible sign, or Form in Baptism?

¶ Answer

A Catechism

¶ Answer.

Water: wherein the person is baptized, In the Name of the Father, and of the Son, and of the holy Ghost.

¶ Question.

What is the inward and spiritual grace?

¶ Answer.

A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

¶ Question.

What is required of persons to be baptized?

¶ Answer.

Repentance, whereby they forsake sin: and Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

¶ Question.

Why then are Infants baptized, when by reason of their tender Age they cannot perform them?

¶ Answer.

Because they promise them both by their Sureties: which promise, when they come to age, themselves are bound to perform.

¶ Question.

Why was the Sacrament of the Lords Supper ordained?

¶ Answer.

For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

¶ Question.

What is the outward part or Sign of the Lords Supper?

¶ Answer.

Bread and wine, which the Lord hath commanded to be received.

¶ Question.

What is the inward part, or thing signified?

¶ Answer.

The body and blood of Christ, which are verily and indeed

taken

A Catechism

taken and received by the faithfull in the Lords Supper.

¶ Question.

What are the benefits whereof we are partakers thereby?

¶ Answer.

The strengthning and refreshing of our soules by the body and blood of Christ, as our bodies are by the bread and wine.

¶ Question.

What is required of them who come to the Lords Supper?

¶ Answer.

To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in Gods mercy through Christ, with a thankfull remembrance of his death and be in Charity with all men.

¶ The Curate of every Parish, ~~and another at due appointment~~ shall diligently upon Sundays, and Holy-days, after the second Lesson at Evening Prayer ~~&c. &c.~~ openly in the Church instruct, and examine so many children of his parish sent unto him, as he shall think convenient in some part of this Chatechism.

¶ And all fathers, mothers, masters, and Dames, shall cause their children, servants, and Prentices (which have not learned their catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as children are come to a competent age, and can say in their mother Tongue the Creed, the Lords Prayer, and the ten Commandments; and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every one

shall

Confirmation

shall have a Godfather, or a Godmother as witnes of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for children to be brought vnto him for their Confirmation, the Curate of every Parish shall either bring or send in writing, with his hand subscribed thereunto, the Names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed, and if the Bishop approve of them, he shall confirm them in manner following.

The Order of Confirmation, or laying on of hands, vpon those, that are baptized, and come to years of Discretion.

¶ Vpon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop: he (or some other Minister appointed by him) shall read this Preface following. —

To the end that Confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lords prayer, and the ten Commandments, and can also answer to such other questions, as in the short Catechism are contained: which order is very convenient to be observed, to the end, That Children being now come

to

Confirmation

to the yeare of discretion, and knowing learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratifie and confirm the same, and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own Confession have assented unto.

¶ Then shall the Bishop say.

Do ye here in the presence of God, and of this Congregation, renew the solemn promise and vow, that was made in your Name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bounden to believe and to do all those things which your Godfathers and Godmothers then undertook for you?

¶ And every one shall audibly answer.

I do.

¶ The Bishop.

Our help is in the Name of the Lord.

¶ Answer.

Who hath made heaven and earth.

¶ Bishop.

Blessed be the Name of the Lord.

¶ Answer.

Henceforth world without end.

¶ Bishop.

Lord hear our prayers.

¶ Answer.

And let our cry come unto thee.

¶ Bishop.

Let us pray.

Almighty, and everliving God, who hast vouchsafed to regenerate these thy servants by Water, and the holy Ghost, and hast given unto them forgiveness of all their sins: Strengthen them, we beseech thee, O Lord, with the holy Ghost

the

the Comforter, and daily increase in them thy manifold gifts of grace; the Spirit of wisdom and understanding; the Spirit of Counsel and ghostly strength; the Spirit of knowledge, and true godliness; and fil them, O Lord, with the Spirit of thy holy fear, now and for ever. Amen.

¶ Then all of them in order, kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying.

Defend, O Lord, this thy Childe [or, thy servant] with thy heavenly grace, that he may continue thine for ever: and daily increase in thy holy Spirit, more and more, until he come unto thy everlasting Kingdom. Amen.

¶ Then shall the Bishop say.

The Lord be with you.

¶ Answer.

And with thy Spirit.

¶ And (all kneeling down) the Bishop shall add.

Let us pray.

Our Father which art in heaven. Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

¶ And this Collect.

Almighty and everliving God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty: We make our humble supplications unto thee for these thy ~~children~~ servants, upon whom (after the example of thy holy Apostles) we have now layed our hands, to certifie them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee ever, be over them; let thy holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in

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Confirmation

thee, and they may obtain everlasting life, through our Lord Jesus Christ; who with thee, and the holy Ghost, liveth and reigneth ever one God world without end. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy Commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Then the Bishop shall blesse them, saying thus.

The blessing of God almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you, for ever. Amen.

¶ And there shall none be admitted to the holy Communion, [illegible], until such time as he be confirmed, or be ready and desirous to be confirmed. —

The Form of Solemnization of Matrimony.

First, the Banns of all that are to be married together, must be published in the Church three severall Sundayes, or Holy-dayes in the time of divine service, immediatly before the Sentences for the Offertory: the Curate saying after the accustomed manner.

[I publish the Banns of Marriage between M. of and N. of If any of you know cause, or just impediment why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the first [Second, or third] time of asking.]

And

Of Matrimony

¶ And if the Persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the Body of the Church with their Friends and Neighbours: And there standing together, the Man on the right hand, and the Woman on the left; the Priest shall say.

Dearly beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to joyn together this Man, and this Woman in holy Matrimony, which is an honourable estate, instituted of God in the time of mans innocency, signifying unto us the mystical Union that is betwixt Christ and his Church: which holy estate Christ adorned, and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S^t^ Paul to be honourable among all men, and therefore is not by any to be enterprized, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfie mens carnall lusts, and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against Sin, and to avoid fornication; that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body.

Thirdly, it was ordained for the mutuall society, help, and comfort, that the one ought to have of the other, both in prosperity

and

and Adversity: Into which holy estate these two persons present come now to be joyned. Therefore, if any man can show any iust cause why they may not lawfully be ioined together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking vnto the persons that shall be married, he shall say. —.

I require and charge you both (as ye will answer at the dreadfull day of Iudgement, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment, why ye may not be lawfully ioyned together in Matrimony, ye do now confesse it. For be ye well assured, that so many as are coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony by Gods law, or the lawes of this Realm, and will be bound, and sufficient sureties with him, to the parties, or else put in a Caution (to the full value of such charges, as the persons to be married, do thereby sustain) to prove his Allegation: then the Solemnization must be deferred vntil such time as the truth be tryed.

¶ If no impediment be alledged, then shall the Curate say vnto the Man.

N. wilt thou have this woman to thy wedded wife, to live together after Gods ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her, in sickness and in health? and forsaking all other, keep thee only vnto her so long as ye both shall live?

¶ The man shall answer.

I will

Then

Of Matrimony

¶ Then shall the Priest say vnto the woman.

N. wilt thou have this man to thy wedded husband to live together after Gods ordinance in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness, and in health, and forsaking all other, keep thee only vnto him, so long as ye both shall live?

¶ The woman shall answer.

I will.

¶ Then shall the Minister say.

Who giveth this woman to be married to this man?

¶ Then shall they give their Troth to each other in this manner.

¶ The Minister receiving the woman at her Fathers, or friends hands, shall cause the Man with his right hand, to take the woman by her right hand, and to say after him as followeth.

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer, for poorer, in sickness, and in health, to love and to cherish till death vs do part, according to Gods holy ordinance, and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister.

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to love, cherish, and to obey till death vs do part, according to Gods holy ordinance, And thereto I give thee my troth.

¶ Then shall they again loose their hands, and the man shall give vnto the woman

a

" a ring, laying the same vpon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man holding the Ring there, and taught by the Priest, shall say.

With this ring I thee wed, with my body I ~~wo~~ thee worship, and with all my worldly good I thee endow: In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the man leaving the ring vpon the fourth finger of the womans left hand, they shall both kneel down, and the Minister shall say.

Let vs pray.

O eternall God creatour and preserver of all mankind, giver of all spirituall grace, the Author of everlasting life, send thy blessing vpon these thy servants, this man, and this woman whom we bless in thy Name, that ~~as~~ Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, whereof this ring given and received is a token and pledge, may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest ioyn their right hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speak vnto the People.

Forasmuch as N. and N. have consented together in holy wedlock and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by ioyning of hands: I pronounce

that

Of Matrimony.

that they be man and wife together, In the Name of the Father and of the Son, and of the holy Ghost. Amen.

¶ And the Minister shall adde this Blessing.

God the Father, God the Son, God the holy Ghost, blesse, preserve and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction, and grace, that ye may so live together in this life, that in the world to come, ye may have life everlasting. Amen.

¶ Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalm following.

Beati omnes. Psal: 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eat the labour of thine handes: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine: upon the walles of thy house.

Thy children like the Olive braunches: round about thy table.

Lo thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or this Psalm.

Deus misereatur. Psal: 67.

GOd be mercifull unto us, and bless us: and shew us the light of his countenance, and be mercifull unto us.

That thy way may be known upon earth: thy saving

health

health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O Let the Nations rejoyce and be glad: for thou shalt judge the folke righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ The Psalm ended, and the man and the Woman kneeling before the Lords-Table, the Priest standing at the table and turning his face towards them, shall say.

Lord have mercy upon us.

¶ Answer.

Christ have mercy upon us.

¶ Minister.

Lord have mercy upon us.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

¶ Minister.

O Lord save thy servant, and thy handmaid.

¶ Answer.

Of Matrimony

Who put their trust in thee.

¶ Minister.

O Lord send thou help from thy holy place.

¶ Answer.

And evermore defend them.

¶ Minister.

Be unto them a tower of strength.

¶ Answer.

From the face of their enemy.

¶ Minister.

O Lord hear our prayer.

¶ Answer.

And let our cry come unto thee.

¶ Minister.

O God of Abraham, God of Isaac, and God of Jacob, bless thy servants, and sow the seed of eternall life in their hearts, that whatsoever in thy holy word they shall profitably learn they may indeed fulfill the same. Look O Lord mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end. through Jesus Christ our Lord. Amen.

¶ This Prayer next following shall be omitted, where the woman is past child-bearing.

O mercifull Lord, and heavenly Father, by whose gracious gift mankind is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour through Jesus Christ, our Lord. Amen.

O

Of Matrimony

O God, who by thy mighty power hast made all things of no-thing, who also (after other things set in order) didst appoint that out of man (created after thine own Image, and similitude) woman should take her beginning: and knitting them toge-ther didst teach, that it should never be lawfull to put asunder those whom thou by Matrimony hadst made one: O God who-hast consecrated the State of Matrimony to such an excellent mystery, that in it is signified, and represented the spiritual Marriage and unity betwixt Christ and his Church; look mercifully upon these thy servants, that both this man may-love his wife according to thy word, (as Christ did love his Spouse the Church, who gave himself for it, loving and cher--rishing it even as his own flesh) and also that this woman may be loving, and amiable, faithfull and obedient to her husband, and in all quietness, sobriety, and peace, be a follow-er of holy and godly Matrons. O Lord bless them both, and grant them to inherit thy everlasting Kingdom, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say.

Almighty God who at the beginning did create our first pa-rents Adam and Eve, and did sanctifie and joyn them toge-ther in marriage: pour upon you the riches of his Grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love, unto your lives-end. Amen.

¶ After which if there be no Sermon declar-ing the duties of man and wife, the Minister shall read as followeth.

All ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husband towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth

Chapter

chapter doth give this commandment to all married men. Husbands love your wives, even as Christ also loved the Church, and gave himself for it: that he might sanctify, and cleanse it, with the washing of water by the word. That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish. So ought men to love their wives, as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth, and cherisheth it, even as the Lord the Church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great Mystery: but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married. Husbands love your wives, and be not bitter against them.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married. Ye husbands dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus: Wives submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be ## to their own

husbands

Of Matrimony.

husbands in everything. And again he saith, Let the wife see that she reverence her husband.

Item in his Epistle to the Colossians, Saint Paul giveth you this short Lesson, Wives submitt your selves unto your own husbands as it is fitt in the Lord.

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear. whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparell, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God, adorned themselves being in subjection unto their own husbands. Even as Sarah obeyed Abraham calling him Lord, whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ It is convenient that the new married persons should receive the holy Communion at the time of their marriage or at the first opportunity after their Marriage.

The Order for the Visitation of the Sick

¶ When any person is sick, notice shall be given thereof to the Minister of the Parish who, coming into the sick persons house, shall say. ——.

Peace be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say, kneeling down,

Remember not, Lord, our iniquities nor the iniquities of our Forefathers. Spare us good Lord spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

¶ Answer.

Spare us good Lord.

¶ Then the Minister shall say,

Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

¶ Minister.

O Lord save thy Servant.

¶ Answer.

Which putteth his trust in thee.

Minister

The Visitation of the sick

¶ *Minister.*

Send him help from thy holy place.

¶ *Answer.*

And evermore mightily defend him.

¶ *Minister.*

Let the enemy have no Advantage of him.

¶ *Answer.*

Nor the wicked approach to hurt him.

¶ *Minister.*

Be unto him, O Lord, a strong Tower.

¶ *Answer.*

From the face of his Enemy.

¶ *Minister.*

O Lord hear our prayers.

¶ *Answer.*

And let our Cry come unto thee.

¶ *Minister.*

O Lord, look down from heaven, behold, visite, and relieve this thy Servant. Look upon him with the Eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetuall peace and Safety, through Jesus Christ our Lord. Amen.

Hear us Almighty and most mercifull God, and Saviour, extend thy accustomed goodness to this thy Servant, (whom we are grieved with sickness) Sanctifie, we beseech thee, this thy fatherly correction to him, that the sense of his weakness, may add strength to his faith, and seriousness to his Repentance. that if it shall be thy good pleasure to restore him to his former health, he may lead the Residue of his life in thy fear, and to thy Glory: or else give him grace so to take thy visitation, that after this painfull life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister exhort the*

Sick

The Visitation of the Sick

,, sick person after this form, or other like.

Dearely beloved, know this, that almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience, for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory, and endless felicity, or else it be sent unto you to correct and amend in you, whatsoever doth offend the eyes of your heavenly father: know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy for his dear Son Jesu Christe sake, and render unto him humble thanks for his fatherly visitation submitting your self wholly unto his will, it shall turne to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation in this place, or els proceed.

Take therefore in good part the chastisement of the Lord. For as Saint Paul sayth, in the twelfth Chapter to the Hebrewes, whom the Lord loveth he chasteneth, and scourgeth every sonne whom he receiveth. If ye endure chastening, God dealeth with you as with sons. For what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the father of spirits, and live? For they verely for a few daies chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. This good brother are written in holy Scripture for our comfort, and instruction,

that

that we should patiently and with thanksgiving bear our hea=
=venly Fathers correction, whensoever by any manner of ad=
=versitie it shall please his gracious goodnes to visit vs. And
there should be no greater comfort to christian persons, then
to be made like vnto Christ, by suffering patiently, & adversities,
troubles and sickness. For he himselfe went not vp to joy
but first he suffered pain; he entred not into his glory before
he was crucified. So truly our way to eternall joy, is to suffer
here with Christ; and our door to enter into eternall life
is gladly to die with Christ; that we may rise again from
death, and dwell with him in everlasting life. Now therefore
taking your sickness, which is thus profitable for you, pati=
=ently, I exhort you in the name of God, to remember the
profession, which you made vnto God in your Baptism. And
forasmuch as after this life, there is an Accompt to be given
vnto the righteous Judge, by whom all must be iudged without
respect of persons; I require you to examine your selfe and your
estate, both toward God and man; so that accusing, and
condemning your selfe for your own fault, you may find
mercy at our heavenly Fathers hand for Christ his sake; and
not be accused and condemned in that fearfull Judgement.
Therefore I shall rehearse to you the Articles of our Faith,
that you may know whether you do beleeve as a christian
man should, or no.

¶ *Here the Minister shall rehearse the Articles of the faith, saying thus.*

Dost thou beleeve in God the Father Almighty, Maker of
heaven and earth.

And in Jesus Christ his only begotten Son our Lord; And
that he was conceived by the holy Ghost, born of the Virgin
Mary, that he suffered vnder Pontius Pilate, was crucified,
dead, and buried, that he went down into hell, and also did rise
again the third day, that he ascended into heaven, and sitteth
at the right hand of God the Father Almighty, and from
thence shall come again at the end of the world to judge the
quick and the dead.

And

The Visitation of the Sick

And dost thou believe in the holy Ghost, the holy Catholick Church the Communion of Saints, the Remission of Sins, the Resurrection of the flesh, and everlasting life after death?

¶ The sick person shall answer.

All this I stedfastly believe.

¶ Then shall the minister examine, whether he (repent him truly of his sins) be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he have offended any other, to ask them forgiveness; and where he hath don injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not before disposed of his Goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his Conscience, and the quietnes of his Executors. But men should often be put in remembrance to take order for the setling of their temporall estates (whilest they are in health).

¶ These words before rehearsed, may be said before the Minister begin his prayer as he shall see cause.

¶ The Minister should not omitt earnestly to move such sick persons as are of ability, to be liberall to the poore.

¶ Here shall the sick person be moved to make a speciall confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent, and believe in him, of his great mercy forgive thee thine offences; And by his authority committed to me, I absolve thee from all thy sins, In the Name of

the

the Father, and of the Son, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect ~~~ following.

¶ Let us pray.

O most mercifull God, who according to the multitude of thy mer= =cies, dost so put away the sins of those who truly repent, that thou remembrest them no more; open thine eye of mercy upon thi~ thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnall will and frailness: preserve and continue this sick member in the Unity of the Church, consider his contrition, accept his teares, ~~ asswage his paine, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, ~~ impute not unto him his former sins: but strengthen him with thy blessed Spirit, and when thou art pleased to take him hence, ~ take him into thy Favour, through the merits of thy most dearly~ beloved Son Jesus Christ our Lord. Amen.

¶ Then shall the Minister say this Psalm.

In thee O Lord, have I put my trust, let me never be put to confu= =sion: but rid me, and deliver me in thy righteousness, incline ~ thine eare unto me and save me. In te Domine speravi. Ps. 71.

Be thou my strong hold, whereunto I may alway resort: ~ thou hast promised to help me, for thou art my house of defence and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever sithence I was born: thou art he that took me out of my mother's wombe, my praise~ shall alway be of thee.

I am become as it were a Monster unto many: but my ~ sure trust is in thee.

The Visitation of the Sick

O let my mouth be filled with thy praise, [that I may sing of thy Glory] and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine Enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded, and perish that are against my soul; let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness, and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.

Thou O God hast taught me from my youth up, until now; therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray headed: until I have shewed thy strength unto this Generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ Adding this.

O Saviour of the world, who by thy Cross, and precious blood hast redeemed us; save us, and help us, we humbly beseech thee, O Lord.

¶ Then shall the Minister say.

The Almighty Lord, who is a most strong tower to all them

that

The Visitation of the Sick

that put their trust in him, to whom all things do in heaven, in earth, and under the earth do bow, and obey, be now, and ever = more thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayest receive health, and Salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ And after that shall say.

Unto God's gracious mercy, and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to = shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now = and evermore. Amen. ———.

¶ A Prayer for a sick child.

O Almighty God, and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child, now lying = upon the Bed of sickness. Visit him, O Lord, with thy salvation; = deliver him in thy good appointed time from his bodily = pain, and save his soul for thy mercies sake. That if it shall = be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation: or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. = Grant this O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth, and reigneth with thee and the holy Ghost, ever one God world without end. Amen.

¶ A Prayer for a sick person when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help = in time of need, we fly unto thee for succour in behalf of = this thy servant, here lying under thy hand in great weak: = ness of body. Look graciously upon him, O Lord, and the more the outward man decayeth, strengthen him we beseech =

thee

The Visitation of the Sick

thine so much the more continually with thy grace and holy spirit, in the inner man. Give him unfeigned repentance for all the errours of his life past, and stedfast faith in thy Son Jesus; that his sins may be done away by thy mercie, and his pardon sealed in heaven, before he go hence, and be no more seen. We know O Lord that there is no word impossible with thee; and that if thou wilt, thou canst, even yet, raise him up, and grant him a longer continuance amongst us. Yet forasmuch as in all appearance the time of his dissolution draweth nere; so fit and prepare him, we beseech thee, against the hour of death, that after his ~~bodily~~ departure hence in peace, and in thy favour, his soul may be received into thine everlasting kingdom, through the merits, and mediation of Jesus Christ, thine only Son, our Lord and Saviour. Amen.

A comendatory Prayer for a sick person at the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly comment the soul of this thy servant our dear brother into thy hands, as into the hands of a faithfull Creator, and most mercifull Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it we pray thee in the blood of that immaculate Lamb, that was slain to take away the sins of the world: that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged, and done away, it may be presented pure and without spot before thee. And teach us who survive, in time, and other like daily spectacles of mortality, to see how frail, and uncertain our own condition is; and so to number our days that we may seriously apply our hearts to that holy and heavenly wisdom; whilst we live here which may in the end bring us to life everlasting through the merits of Jesus Christ, thine only Son our Lord. Amen.

A Prayer

The Visitation of the Sick

A Prayer for persons troubled in Mind or in Conscience.

O blessed Lord, the Father of mercies, and the God of all comfort, We beseech thee, looke down in pitie and compassion upon this thy afflicted Servant. Thou writest bitter things against him, and makest him to possess his former iniquities; Thy wrath lieth hard upon him, and his soul is full of trouble: But Mercifull God, who hast written thy Holy word for our learning, that we through patience, and comfort of thy Holy Scriptures might have hope; give him a right understanding of himself, and of thy threats, and promises, That he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his Temptations, and heal all his distempers. Break not the bruised Reed, nor quench the smoaking Flax. Shut not up thy tender mercies in displeasure, but make him to hear of joy, and gladness, that the bones which thou hast broken may rejoyce. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

The

The Communion of the Sick

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life: therefore, to the intent they may be alwayes in a readines to die, whensoever it shall please Almighty God to call them; the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sicknes) exhort their parishioners to the often receiving of the holy Communion of the body and Blood of our Saviour Christ, when it shall be publickly administred in the Church. that so doing, they may in case of suddain visitation have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house. Then he must give timely notice, [illegible] to the Curate, signifying also how many there are to communicate with him, which shall be three, or two at the least. And having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion beginning with the Collect, Epistle and Gospell here following.

¶ The

The Communion of the Sick.

¶ The Collect.

Almighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive: We beseech thee to have mercy upon thy sick servant visited with thine hand; and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

¶ The Epistle.

Heb. 12. 5. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth

¶ The Gospel.

S. John. 5. 24. Verily verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words. [ye that do truly &c] pag. 241.

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick; and last of all to the sick person.

¶ But if a man either by reason of extremitie of sickness, or for want of warning in due time to the Curate, or for lack of Company to receive with him, or by any other just

impediment

impediment, do not receive the Sacrament of
Christs body, and blood: the Curate shall instruct
him that if he do truly repent him of his sins,
and stedfastly believe that Jesus Christ hath
suffered death vpon the Crosse for him, and
shed his blood for his redemption, earnestly re-
membring the benefits he hath thereby, and
giving him hearty thanks therefore, he doth
eat and drink the body and blood of our saviour
Christ profitably to his Souls health, although
he do not receive the sacrament with his
mouth.

¶ When the sick person is visited, and receiveth
the holy Communion all at one time, then
the Priest, for more expedition shall cut off
the form of the visitation at the Psalm [Further
O Lord & have I put my trust] and go straight to
the Communion. ———.

¶ In the time of the plague, sweat, or such other like contagious times of sickness or diseases when
none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of
the infection, vpon special request of the diseased, the Minister may only communicate with him.

The Order for the Buriall of the Dead.

¶ Here is to be noted, that the Office ensuing is
not to be vsed for any that die vnbaptized, or ex-
communicate, or have laid violent hands vpon themselves.

¶ The Priest and Clerks meeting the Corps at y^e entrance of
the Church-yard, and going before it, either into the
Church, or towards the grave, shall say, or sing;

I am

At the Buriall of the Dead.

S[t] John. 11. 25. 26. I am the resurrection, and the life [sayth the Lord:] he that beleeveth in me, though he were dead, yet shall he live; and whosoever liveth, and beleeveth in me, shall never die.

Job. 19. 25. 26. 27. I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. And though after my skin worms destroy this body; yet in my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold, and not another.

1. Tim. 6. 7 Job. 1. 21 We brought nothing into this world, and it is certain, we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

¶ After they are come into the Church, shall be read one or both of these Psalms following.

Dixi Custodiam. Psal. 39. I said, I will take heed to my ways: that I offend not in my tongue. I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thinking, the fire kindled: and (at the last) I spake with my tongue.

Lord, let me know mine end, and the number of my days: that I may be certified, how long I have to live.

Behold, thou hast made my days as it were a span long: and mine Age is even as nothing, in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himselfe in vain: he heapeth up riches, and cannot tell, who shall gather them.

And now, Lord, what is my hope? truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was

thy

At the Burial of the Dead.

thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth-[fretting a garment:] every man therefore is but vanity.

Hear my prayer O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner as all my Fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son; and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen. ———

Lord, thou hast been our refuge: from one generation to another. *Domine, refugium. Psal. 90.*

Before the mountains were brought forth, or ever the earth, and the world were made: thou art God from ever-lasting, and world without end.

Thou turnest man to destruction: again thou saiest, Come again ye children of men.

For a thousand years in thy sight are but as yesterday seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: But in the Evening it is cut down [dryed up] and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful Indignation.

Thou hast set our misdeeds before thee: and our secret-

Sins

At the Burial of the Dead-

sure in the sight of thy Countenance.

For when thou art angry, all our dayes are gon: we bring our yeares to an end, as it were a tale that is told.

The dayes of our age are threescore yeares and ten, and though men be so strong that they come to fourescore yeares, yet is their strength then but labour and sorrow, so soon passeth it away, and we are gon.

But who regardeth the power of thy wrath: for even there after as a man feareth so is thy displeasure.

O teach us to number our dayes: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the dayes of our life.

Comfort us again, now after the time that thou hast plagued us: and for the yeares wherein we have suffered adversity.

Shew thy servants thy work: and their children thy Glory.

And the glorious Majestie of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning is now and ever shall be: world without end. Amen.

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1. Cor. 15. 20. Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by-

man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reigne till he hath put all enemyes under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else, what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every houre? I protest by your rejoycing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, how are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it dye. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of Beasts, another of fishes, and another of Birds. There are also celestial bodies, and bodies terrestrial; but the

Glory

glory of the celestiall is one, and the glory of the terrestrial is another. There is one glory of the Sun, and another glory of the Moon, and another glory of the Starrs; for one Starr differeth from another Starr in glory. So also is the resurrection of the dead; it is sown in corruption, it is raysed in incorruption; it is sown in dishonour, it is raysed in Glory; it is sown in weakness, it is raysed in power: it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit. Howbeit, that was not first, which was spiritual, but that which is naturall, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthly, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the Image of the earthy, we shall also bear the Image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a Mystery. We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpt (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O Death, where is thy Sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren, be ye stedfast unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

When

At the Buriall of the Dead.

¶ When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing.

Man that is borne of a Woman, hath but a short time to live, and is full of misery. He commeth up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sinne art justly displeased.

Yet, O Lord God most holy, O Lord most mighty, O holy, and most mercifull Saviour, deliver us not into the bitter paine of eternall death.

Thou knowest, Lord, the secrets of our hearts: shut not thy mercifull eares to our prayer: but spare us, Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Judge eternall, suffer us not at our last houre, for any paine of death to fall from thee.

¶ Then while the Earth shall be cast upon the Body by some standing by, the Priest shall say.—

Forasmuch as it hath pleased Almighty God of his great mercy, to take unto himself the soule of our dear brother hence departed, we therefore commit his body to the ground: earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile bodies, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

¶ Then shall be said, or sung.

I heard a voice from Heaven saying unto me, Write from henceforth, Blessed are the dead, which die in the Lord: even so saith the Spirit, For they rest from their labours.

Then

At the Buriall of the Dead.

¶ Then the Priest shall say.

Lord have mercy upon vs.

Christ have mercy upon vs.

Lord have mercy upon vs.

Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespass against vs. And lead vs not into Temptation; But deliuer vs from euil. Amen

¶ Priest.

Almighty God, with whom do liue the spirits of them that departed hence in the Lord, and with whom the Soules of the faithfull after they are deliuered from the burden of the flesh, are in ioy and felicity: We giue thee hearty thanks for that it hath pleased thee to deliuer this our brother out of the miseries of this sinfull world: beseeching thee, that it may please thee of thy gracious goodnes, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we with all those that are departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule in thy eternal and euerlasting glory, through Iesus Christ our Lord. Amen.

¶ The Collect.

O merciful God, the Father of our Lord Iesus Christ, who is the resurrection, and the life; in whom whosoeuer beleeueth shall liue though he die: and whosoeuer liueth, and beleeueth in him shall not die eternally: who also hath taught vs (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise vs from the death of sin, vnto the life of righteousnes, that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at

the

the generall resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy welbeloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this we beseech thee, O mercifull Father, through Jesus Christ our Mediatour and Redeemer. Amen. —.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with you all evermore. Amen. —

The Thanksgiving of women after Child-birth, commonly called, the Churching of Women.

¶ The Woman, at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct. And then the Priest shall say unto her. —.

Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of childbirth; You shall therefore give hearty thanks, unto God, and say.

¶ Then shall the Priest say the 116 Psalm.

The Churching of Women ~

Dilexi quoniam. Psal: 116.

I am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about; and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord. O Lord, I beseech thee deliver my soul.

Gracious is the Lord, and righteous; yea our God is merciful.

The Lord preserveth the simple; I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the Land of the living.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or Psalm 127.

Nisi Dominus. Psal. 127.

Except the Lord build the house: their labour is but lost that build it.

Except the Lord keep the City: the watchman waketh but in vain.

It is but lost labour, that ye haste to rise up early, and-

The Churching of Women.

so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the Womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happie is the man that hath his quiver full of them: they shall not be ashamed, when they speak with their Enemies in the Gate.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Then the Priest shall say

¶ Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. For thine is the Kingdom, the power, and the glory, For ever and ever. Amen.

¶ Minister.

O Lord save this woman thy servant.

¶ Answer.

Who putteth her trust in thee.

¶ Minister.

Be thou to her a strong tower.

¶ Answer.

From the face of her Enemy

¶ Minister.

Lord hear our prayer.

¶ Answer.

And let our cry come unto thee.

Minister

A Commination.

¶ Minister

Let vs pray.

O Almighty God, we giue thee humble thanks for that thou hast vouchsafed to deliuer thie woman thy seruant from the great paine, and peril of child=birth: Grant, we beseech thee, most mercifull Father, that she through thy helpe, may both faithfully liue, and walk according to thy will, in thie life present, and also may be partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The Woman that cometh to giue her thanks, must offer accustomed offerings: And if there be a Communion, it is conueni=ent that she receiue the holy Communion.

A Commination

or Denouncing of Gods anger and Iudgements against Sinners, with certain prayers to be vsed on the first day of Lent, and at other times, as the Ordinary shall appoint.

¶ After morning prayer, according to the accustomed manner the Litanie ended, the Priest shall in the reading Pew or Pulpit, say.

Brethren, in the primitiue Church, there was a godly discipline that at the beginning of Lent, such persons as stood conuicted of notorious sin, were put to open penance, and punished in this world, that their soules might be saued in the day of the Lord: And that others admonished by their example, might be the more afraid to offend.

Instead whereof until this said discipline may conueniently be restored again, (which is much to be wished) it is thought good, that at this time (in the which

of

A Commination

ye all) should be read the generall sentence of God's curse against impenitent sinners, gathered out of the seven and twentith Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, Amen: to the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such sinne, for which ye affirm with your own mouthes, the curse of God to be due.

Cursed is the man that maketh any carved, or molten image to worship it.

¶ And the People shall answer and say.

Amen.

¶ Minister.

Cursed is he that curseth his father and mother.

¶ Answer.

Amen.

¶ Minister.

Cursed is he that removeth his neighbours Land-mark.

¶ Answer.

Amen.

¶ Minister.

Cursed is he that maketh the blind to goe out of his way.

¶ Answer.

Amen.

¶ Minister.

Cursed is he that perverteth the Judgement of the stranger the fatherless and widow.

¶ Answer.

Amen.

¶ Minister.

Cursed is he that smiteth his neighbour secretly.

¶ Answer.

Amen.

¶ Minister

A Commination

¶ *Minister.*

Cursed is he that lyeth with his neighbours wife.

¶ *Answer.*

Amen.

¶ *Minister*

Cursed is he that taketh reward to slay the innocent.

¶ *Answer.*

Amen.

¶ *Minister.*

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

¶ *Answer*

Amen.

¶ *Minister*

Cursed are the spitefull, fornicatours, and adulterers, covetous persons, Idolaters, slanderers, Drunkards and Extor-tioners.

¶ *Answer.*

Amen.

¶ *Minister.*

Psal. 119.21. Now seing that all they are accursed (as the prophet David beareth witness) who do err, and go astray from the commande-ments of God, let us (remembring the dreadfull Judgement hang-ing over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinfull life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits

S^t Mat. 3.10. of penance. For now is the Axe put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewen down, and cast into the fire. It is a fearfull thing to fall into the

Heb. 10.31. Psal. 11.6. hands of the living God: For he shall rain upon the sinners, snares, fire and brimstone, storm and tempest; this

Isa. 26.21. shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth.

Mal. 3.2. But who may abide the day of his coming? Who shall be able to

S^t Mat. 3.12. endure when he appeareth? His fan is in his hand, and he will purge his floore, and gather his wheat into the barn, but he

will

will burn the chaff with vnquenchable fire. The Day of the Lord
cometh as a thief in the night: and when men shall say, Peace,
and all things are safe, then shall sudden destruction come vpon
them, as sorrow cometh vpon a woman trauailing with child, and
they shall not escape. Then shall appear the wrath of God in the
day of vengeance, which obstinate sinners, through the stubborn=
=nesse of their heart, haue heaped vnto themselues, which despised the
goodnesse, patience, and long sufferance of God, when he calleth them
continually to repentance. Then shall they call vpon me (saith the
Lord) but I will not heare: they shall seek me early, but they shall not
find me, and that because they hated knowledge, and refused not
the feare of the Lord, but abhorred my counsel and despised my cor=
=rection. Then shall it be too late to knock, when the dore shall be
shut: and too late to cry for mercy, when it is the time of Iustice.
Terrible voice of most iust iudgement, which shall be pronounced
vpon them, when it shall be said vnto them, Go, ye cursed into the
fire euerlasting which is prepared for the deuil, and his Angels. —
Therefore brethren, take we heed betime while the day of Saluation
lasteth: for the night cometh, when none can work: but let vs while
we haue the light, beleeue in the light, and walk as children of the
light, that we be not cast into vtter darknesse, where is weeping and
gnashing of teeth. Let vs not abuse the goodnesse of God who calleth
vs mercifully to amendment, and of his endles pity promiseth vs
forgiuenesse of that which is past, if (with a perfect and true heart)
we returne vnto him. For though our sinnes be as red as skarlet, they
shall be made white as snow: And though they be like purple, yet
they shall be made white as woll. Turn ye (saith the Lord) from
all your wickednesses, and your sin shall not be your destruction.
Cast away from you all your vngodlinesses that ye haue don, make
you new hearts, and a new spirit. Wherefore will ye die, O ye
house of Israel, seeing that I haue no pleasure in the death of him
that dieth, saith the Lord God. Turn ye then, and ye shall liue. Although
we haue sinned, yet haue we an aduocate with the Father, Iesus
Christ, the Righteous, and he is the propitiation for our sinnes. For
he was wounded for our offences, and smitten for our wickednesses. Let —

1. Thes. 5. 2. 3.

Rom. 2. 4. 5.

Prou. 1. 28. 29. 30.

S^t Mat. 25. 10. 11. 12.

2. Cor. 6. 2.

S^t John. 9. 4. 5.

S^t Mat. 25. 30.

Isa. 1. 18.

Ezek. 18. 30.

1. S^t John. 2. 1. 2.

Isa. 53. 5.

A Commination

vo therefore returne vnto him who is the merifull reformer of all true penitent sinners, assuring our selves that he is ready to receive vs, and most willing to pardon vs, if we come vnto him with faithfull repentaunce, if we submit our selves vnto him, and from henceforth walke in his wayes, if we will take his easy yoke, and light burthen vpon vs, to follow him in lowlinesse, patience, and charity, and be ordered by the governaunce of his holy spirit; seeking alwayes his glory, and serving him duly in our vocation with thankesgiving. This if we do, Christ will deliver vs from the curse of the law, and from the extreame malediction which shall light vpon them that shall be set on the left hand: and he will set vs on his right hand, and give vs the gracious benediction of his Father, commanding vs to take possession of his glorious kingdom, vnto which he vouchsafe to bring vs all, for his infinite mercy. Amen.

S. Mat. 11. 29. 30.

S. Mat. 25. 33. 34.

¶ Then shall they all kneel vpon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litanie) shall say this Psalm, Miserere mei Deus.

Miserere mei Deus. Psal. 51.

Have mercy vpon me, O God after thy great goodnes: according vnto the multitude of thy mercies, do away mine offences.

Wash me throughly from my wickednes: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be iustified in thy saying, and clear when thou art iudged.

Behold I was shapen in wickednes: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me and I shall be whiter then snow.

Thou shalt make me hear of ioy and gladnes: that the bones which thou hast broken may rejoice.

Turn

A Commination

Turn thy face away from my sinnes: and put out all my misdeedes.

Make me a clean heart, O God: and renew a right Spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy wayes unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnes.

Thou shalt open my lips, O Lord; and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled Spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable, and gracious unto Sion: build thou the walles of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offerings, and oblations: then shall they offer young Bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the holy Ghost.

¶ Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

¶ Minister.

O

A Commination

O Lord save thy servants.

¶ Answer.

That put their trust in thee.

¶ Minister.

Send unto them help from above.

¶ Answer.

And evermore mightily defend them.

¶ Minister.

Help us, O God our Saviour

¶ Answer.

And for the glory of thy Name deliver us: be merciful unto us sinners for thy Names sake.

¶ Minister.

O Lord hear our prayer.

¶ Answer.

And let our cry come unto thee.

¶ Minister

¶ Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they (whose consciences by sin are accused) by thy merciful pardon may be absolved, through Christ our Lord. Amen

O most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: mercifully forgive us our trespasses, receive and comfort us, who are grieved, and wearied with the burthen of our sins. Thy property is always to have mercy: to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed: enter not into judgement with thy servants, who are like earth, and miserable sinners: but so turn thine Anger from us who meekly acknowledge our vileness, and truly repent us of our faults: and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then

A Commination

¶ Then shall the people say this that follow-
-eth after the Minister.

Turn thou vs, O good Lord, and so shall we be turned: Be fa-
vourable, O Lord, Be favourable to thy people, Who turn to thee
in weeping, fasting, and praying. For thou art a merifull
God, Full of compassion, long suffering, and of great pity. Thou
sparest when we deserve punishment, And in thy wrath think-
est vpon mercy. Spare thy people, good Lord, spare them, and
let not thine heritage be brought to confusion. Heare vs, O Lord,
for thy mercy is great, And after the multitude of thy mercies
look vpon vs, Through the merits, and mediation of thy blessed
son, Iesus Christ our Lord. Amen

¶ Then the Minister alone shall say.

The Lord bless vs, and keep vs: the Lord lift vp the light of his
countenance vpon vs, and give vs ~~# # # # # #~~ peace, now,
and for evermore. — Amen. ———————— # #.

The Psalms of David.

i.
The first Psalm.

Beatus Vir qui non abijt, &c.

Morning Prayer.

1 Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornfull.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoever he doth it shall prosper.

5 As for the ungodly it is not so with them: but they are like the chaff which the wind scattereth away [from the face of the Earth.]

6 Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

ii.
The second Psalm.

Quare fremuerunt gentes?

1 Why do the heathen so furiously rage together? and why do the people imagine a vain thing?

2 The Kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my King: upon my holy hill of Sion.

The Psalms.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye Kings: be learned ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce [unto him] with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the [right] way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

iii.
The third Psalm.

Domine quid multiplicati?

A Psalm of David, when he fled from the face of Absalom his son.

1 Lord, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: there is no help for him in [his] God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone, thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people. Selah.

iv.
The fourth Psalm.
Cum invocarem.

~~The fourth of Morning and Evening Prayer.~~

1 Hear me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble, have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing? Selah.

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn and wine [and oil] increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

v.
The fifth Psalm.
Verba mea auribus.

~~The fifth of Morning Prayer.~~

1 Ponder my words O Lord, consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

my

The 1. Day.

The Psalms

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.
4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.
5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.
6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitfull man.
7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy Temple.
8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.
9 For there is no faithfulness in his mouth: their inward parts are very wickedness.
10 Their throat is an open sepulchre: they flatter with their tongue.
11 Destroy thou them, O God; let them perish through their own imaginations: cast them out in the multitude of their ungodliness, for they have rebelled against thee.
12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them: they that love thy name shall be joyfull in thee.
13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him, as with a shield.

VI.

The [illegible] Psalm.

Domine ne

[illegible]

Evening Prayer.

1 O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.
2 Have mercy upon me, O Lord, for I am weak: O Lord heal

me

me, for my bones are vexed.

3 My soul also is sore troubled: but Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned back, and put to shame suddenly.

VII.

The [illegible] Psalm.

Domine Deus meus.

[illegible]

1 O Lord my God in thee have I put my trust: save me from all them that persecute me, and deliver me.

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands.

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust. Selah.

6 Stand up, O Lord, in thy wrath, and lift up thy self because

of

of the indignation of mine enemies: arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O Let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preserveth them that are true of heart.

12 God is a righteous judge [strong and patient:] and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordereth his arrows against the persecutors.

15 Behold, he travaileth with wickedness: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made [for other.]

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18. I will give thanks unto the Lord, according to his righteousness: and will praise the name of the Lord most high.

VIII.

The eighth Psalm

Domine Dominus noster.

~~To the chief Musician upon Gittith. A~~ Psalm ~~of~~ David.

1 O Lord, our Governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens.

2 Out of the mouth of very babes, and sucklings hast thou

thou ordained strength, because of thine enemies: that thou mightest still the enemy, and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man that thou art mindfull of him: and the son of man, that thou visitest him?

5 Thou madest him lower then the Angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet:

7 All sheep and oxen: yea and the beasts of the field.

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our Governour: how excellent is thy Name in all the world.

IX. The Psalm

Confitebor tibi.

[illegible]

1 I will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

Morning Prayer.

2 I will be glad and rejoyce in thee: yea, my song will I make of thy Name, O thou most highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetuall end: even as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness: and minister

true judgement unto the people.
9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.
10 And they that know thy Name will put their trust in thee: for thou Lord, hast never failed them that seek thee.
11 O praise the Lord which dwelleth in Sion: shew the people of his doings.
12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poor.
13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.
14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.
15 The heathen are sunk down in the pit that they made: in the same net which they hid privily is their own foot taken.
16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands. Higgaion. Selah.
17 The wicked shall be turned into hell: and all the people that forget God.
18 For the poor shall not be alway forgotten: the patient abiding of the meek shall not perish for ever.
19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.
20 Put them in fear, O Lord: that the heathen may know themselves to be but men. Selah.

X.

The [illegible] Psalm.

Ut quid Domine?

1 Why standest thou so far off, O Lord: and hidest thy face in the needfull time of trouble?
2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wilinges that they have imagined.
3 For the ungodly hath made boast of his own heartes desire: and speaketh good of the covetous whom God abhorreth.
4 The ungodly is so proud that he careth not for God: —

neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness, and vanity.

8 He sitteth lurking in the thorough fares of the streets: and privily in his lurking dens doth he murther the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poore.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God and lift up thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himself unto thee, for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherless and poore, unto their right: that the man of the earth be no more exalted against them.

The

The 2. Day

The Psalms.

XI.

The [illegible] Psalm.

In Domino confido.

[illegible].

1 In the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lord's seat is in heaven.

5 His eyes consider the poor: and his eyes try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: and his countenance will behold the thing that is just.

XII.

The [illegible] Psalm.

Salvum me fac.

[illegible].

Evening Prayer.

1 Help [me] Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortless trouble's sake of the needy: and because of the deep sighing of the poore.

6 I will ryg, saith the Lord: and will help every one from him that fwelleth against him, [and will set him at reſt.]

7 The wordes of the Lord are pure wordes: even as the silver which from the earth is tryed, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation forever.

9 The ungodly walk on every side: when they are exalted the children of men are put to rebuke.

xiij.

The [illegible] Psalm

Usque quo Domine?

[illegible].

1 How long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart? how long shall mine enemy triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes that I sleep not in death.

4 Lest mine enemie say, I have prevailed against him: for if I be cast down they that trouble me, will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyfull in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: [yea I will praise the name of the Lord most Highest]

xiv.

The [illegible] Psalm

Dixit insipiens.

[illegible].

1 The fool hath said in his heart: There is no God.

2 They are corrupt and become abominable in their doings: there is none that doth good, [no, not one].

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether-

become.

become abominable: there is none that doth good, no, not one.

[5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.]

8 Have they no knowledge that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear [even where no fear was:] for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

XV.

The [illegible] Psalm

Domine quis habitabit?

[illegible].

Morning Prayer.

1 Lord, who shall dwell in thy tabernacle? or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doth the thing which is right: and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doth these things shall never fall.

The

The Psalms.

The XVI Psalm

Conserva me Domine.

~~Michtam of David.~~

1 Preserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth: and upon such as excell in virtue.

4 But they that run after another God: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy one to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

The XVII. Psalm.

Exaudi Domine

~~A Prayer of David.~~

1 Hear the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let

thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night season: thou hast tryed me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the word of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them, which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a Lion that is greedy of his prey: and as it were a lion's whelp lurking in secret places.

13 Up Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose belly thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

XVIII.

The ~~Psalm~~ Psalm.

Diligam te Domine.

I will

The Psalms.

The 3. Day.

Evening Prayer.

1 I will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: and the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his [holy] temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also and came down: and it was dark under his feet.

10 He rode upon the cherubim and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him, with dark water and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail stones and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder: hailstones and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings and destroyed them.

15 The springs of waters were seen, and the foundations of the

round

round world, were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16. He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me, after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26. With the clean, thou shalt be clean: and with the froward, thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28. Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and, with the help of my God, I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire: he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like hartes feet: and setteth me upon high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battel: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my [cruel] enemies,

and

and setteth me up above mine adversaries: Thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving kindness unto David his Anointed, and unto his seed for evermore.

xix.

The [illegible] Psalm.

Cæli enarrant.

[illegible].

Morning Prayer.

1 The heavens declare the glory of God: and the firmament sheweth his handy work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a Giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey comb.

11 Moreover by them is thy servant taught: and in [illegible]

keeping

keeping of them there is great reward.

12 Who can tell how oft he offendeth? O cleanse thou me from [my] secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled and innocent from the great offense.

14 Let the words of my mouth, and the meditation of my heart: be [alway] acceptable in thy sight:

15 O Lord: my strength, and my redeemer.

XX.

The ~~[illegible]~~ Psalm

Exaudiat te Dominus.

~~To the chief Musician. A Psalm of David.~~

1 The Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacri= fice. ~~Selah~~.

4 Grant thee thy heart's desire: and fulfill all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholsom strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen and stand upright.

9 Save Lord, and hear us, O King of heaven: when we call [upon thee].

XXI.

The ~~[illegible]~~ Psalm.

Domine, in virtute tua.

~~To the chief Musician. A Psalm of David.~~

1 The King shall rejoice in thy strength, O Lord: exceeding=

glad

glad shalt he be of thy salvation.

2 Thou hast given him his heart's desire: and hast not denyed him the request of his lips. Selah.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscarry.

8 All thine enemies shall feel thine hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

XXII.

The [illegible] Psalm.

Deus, Deus meus.

[illegible]

[illegible].

Evening Prayer.

1 My God, my God, [look upon me] why hast thou forsaken me: and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and

in

in the night season also I take no rest.

3 And thou continuest holy: O thou worshipp of Israel.

4 Our Fathers hoped in thee: they trusted in thee and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying.

8 He trusted in God that he would deliver him,: let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb: thou wast my hope when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born: thou art my God, even from my mother's womb.

11 O go not from me for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping, and a roaring Lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried, up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the counsel of the wicked lay siege against me.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour,

haste thee to help me.

20 Deliver my soule from the sword: my dearling from the power of the dog.

21 Save me from the lions mouth: thou hast heard me also from among the horns of the Unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnifie him all ye of the seed of Jacob, and fear him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation: my vowes will I perform in the sight of them that fear him.

26 The poor shall eat and be satisfied: they that seek after the Lord shall praise him: your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the governour among the people.

29 All such as be fat upon earth: have eaten and worshipped.

30 All they that go down into the dust shall kneel before him: and no man hath quickned his own soul.

31 [My] seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and [the heavens] shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

XXIII.

The ~~xxiii.~~ Psalm.

Dominus regit me.

~~A Psalm of David~~

1. The Lord is my shepherd: therefore can I lack nothing.

2. He shall feed me in a green pasture: and lead me

forth

forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness, for his names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod, and thy staff comfort me.

5 Thou shalt prepare a table before me, against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

6 But [thy] loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

XXIV.

The ~~Psalm of David~~ Psalm.

Domini est terra.

~~A Psalm of David.~~

Morning Prayer.

1 The earth is the Lords, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive [his neighbour.]

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob. ~~Selah~~.

7 Lift up your heads, O ye gates, and be ye lift up ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory? it is the Lord strong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

The Psalms.

10 Who is the King of glory? even the Lord of hosts, he is the King of glory. Selah.

XXV.

The Psalm.

Ad te Domine levavi.

1 Unto thee, O Lord, will I lift up my soul, my God I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesses which have been ever of old.

6 Oh remember not the sins and offences of my youth: but according to thy mercy think thou upon me O Lord for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgment: and such as are gentle them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his covenant and his testimonies.

10 For thy names sake O Lord: be merciful unto my sin, for it is great.

11 What man is he that feareth the Lord? him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity and misery: and forgive me all my sin.

18 Consider mine enemies how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

XXVI.

The [illegible] Psalm.

Judica me Domine.

1 Be thou my judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving kindness is before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitfull.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine Altar.

7 That I may show the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the blood-thirsty.

In

The Psalms.

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

XXVII.

The ~~Seventeenth~~ twenty-seventh Psalm.

Dominus illuminatio.

~~A Psalm of David.~~

Evening Prayer.

1 The Lord is my light and my salvation, whom then shall I fear? the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my sorrow: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure: be strong and he shall comfort thine heart, and put thou thy trust in the Lord.

XXVIII.

The eighth Psalm.

Ad te Domine.

1 Unto thee will I cry, O Lord, my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 Pluck me not away [neither destroy me] with the ungodly and wicked doers: which speak friendly to their neighbours but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their minds the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

The

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am holpen: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsom defence of his anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

XXIX.

The ~~nine and twentieth~~ Psalm.

Afferte Domino.

~~A Psalm of~~ David.

1 Bring unto the Lord, O ye mighty [bring young rams unto the Lord:] ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar-trees: yea the Lord breaketh the Cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also and Sirion like a young Unicorn.

7 The voice of the Lord divideth the flames of fire: the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

XXX.

The ~~thirtieth~~ Psalm

The Psalms.

Morning Prayer.

Exaltabo te, Domine.

~~A Psalm or Song at the dedication of the house of David.~~

1 I will magnifie thee O Lord for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cryed unto thee: and thou hast healed me.

3 Thou Lord hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing prayse unto the Lord, O ye Saints of his: and give thanks unto him for a remembrance of his holyness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed: thou, Lord of thy goodness hast made my hill so strong.

7 Thou didst turn thy face [from me:] and I was troubled.

8 Then cryed I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit.

10 Shall the dust give thanks unto thee? or shall it declare thy truth?

11 Hear O Lord and have mercy upon me: Lord be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall [every good man] sing of thy prayse without ceasing: O my God, I will give thanks unto thee for ever.

XXXI.

The ~~Penitential~~ Psalm

In te Domine speravi.

~~To the chief Musician a Psalm of David.~~

1 In thee, O Lord, have I put my trust, let me never be put to confusion: deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that

thou

thou mayest save me.

4 For thou art my strong rock and my castle: be thou — also my guide and lead me for thy name's sake.

5 Draw me out of the net that they have layed privily for me: for thou art my strength.

6 Into thy hands, ~~[illegible]~~ I commend my spirit: for thou — hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and — my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemie: — but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and — mine eye is consumed for very heaviness, yea my soul and my body.

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me; and they that did see me without, conveyed — themselves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side; while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of — mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon —

thee

thee: let the ungodly be put to confusion, and be put to si=
lence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdain=
fully, and despitefully speak against the righteous.

21 O how plentifull is thy goodness which thou hast laid up
for them that fear thee: and that thou hast prepared for them
that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence ~~
from the provoking of all men: thou shalt keep them secretly in
thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvell=
ous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the
sight of thine eyes.

25 Nevertheless thou heardest the voice of my prayer: ~~
when I cryed unto thee.

26 O Love the Lord, all ye his Saints: for the Lord preserveth
them that are faithfull, and plentifully rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye ~~
that put your trust in the Lord.

XXXII.

The ~~two and thirtieth~~ Psalm.

Beati quorum.

~~Ascribed to David.~~

1 Blessed is he whose unrighteousness is forgiven: and whose
sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin: and
in whose spirit there is no guile.

3 For whilest I held my tongue: my bones consumed away
through my daily complaining.

4 For thy hand is heavy upon me day and night: and my
moisture is like the drought in summer. ~~Selah~~.

5 I will acknowledge my sin unto thee: and mine unright=
eousness have I not hid.

6 I said I will confess my sin unto the Lord: and so thou

Evening Prayer.

forgavest

forgavest the wickedness of my sin. Selah.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found: but in the great waters flood they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. ~ Selah.

9 I will inform thee, and teach thee in the way wherein ~ thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyfull all ye that are true of heart.

XXXiij.

The [illegible] Psalm.

= Exultate iusti.

1 Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankfull.

2 Praise the Lord with harp: sing praises unto him with the Lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily [unto him] with a good courage.

4 For the word of the Lord is true: and all his works are faithfull.

5 He loveth righteousness and judgement: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together as it were ~ upon an heap: and layeth up the deep as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him all ye that dwell in the world.

For

9 For he spake, and it was don: he commanded and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, [and casteth out the counsels of Princes.]

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their soul from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help, and our shield.

20 For our heart shall rejoice in him: because we have hoped in his holy name.

21 Let thy merciful kindness O Lord be upon us: like as we do put our trust in thee.

XXXIV.

The [illegible] Psalm.

Benedicam Domino.

[illegible]

1 I will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall hear

thereof and be glad.
3 O praise the Lord with me: and let us magnifie his name together.
4 I sought the Lord, and he heard me: yea he delivered me out of all my fear.
5 They had an Eye unto him, and were lightened: and their faces were not ashamed.
6 Lo the poore crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.
7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.
8 O taste and see how gracious the Lord is: Blessed is the man that trusteth in him.
9 O fear the Lord ye that are his Saints: for they that fear him lack nothing.
10 The lions do lack, and suffer hunger: but they who seek the Lord shall want no manner of thing that is good.
11 Come ye children and hearken unto me: I will teach you the fear of the Lord.
12 What man is he that lusteth to live: and would fain see good dayes.
13 Keep thy tongue from evil: and thy lips that they speak no guile.
14 Eschew evil and do good: seek peace, and ensue it.
15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.
16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.
17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.
18 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.
19 Great are the troubles of the righteous: but the Lord delivereth him out of all.
20 He keepeth all his bones: so that not one of them is broken.
21 But misfortune shall slay the ungodly: and they that

hate

hate the righteous shall be desolate.

22 The Lord delivereth the soule of his servants: and all they that put their trust in him shall not be destitute.

XXXV.

The [illegible] Psalm.

Judica Domine.

[illegible]

Morning Prayer.

1 Plead thou my cause, O Lord with them that strive with me: and fight thou against them that fight against me.

2 Lay hands upon the shield and buckler: and stand up to help me.

3 Bring forth the speare and stop the way against them that persecute me: say unto my soule, I am thy salvation.

4 Let them be confounded and put to shame, that seek after my soul: Let them be turned back and brought to confusion that imagine mischief for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath layed privily catch himself: that he may fall into his own mischief.

9 And my soul be joyfull in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who delivereth the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him.

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick I put on sackcloth: and humbled my soul with fasting, and my prayer shall turn into

mine

mine own bosom.

14 I behaved my self as though it had been my friend or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adversitie they rejoiced, and gathered themselves together: yea, the very abjects came together against me unawares, making mouthes at me, and ceased not.

16 With the flatterers were busie mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this? O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me unjustly: neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped upon me with their mouthes, and said: Fie on him, Fie on him, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured.

26 Let them be put to confusion and shame together that rejoice at my trouble: let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let them be glad and rejoice that favour my righteous dealing: yea let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue it shall be talking of thy righteous-

nes

=ness: and of thy praise all the day long.

XXXVI.

The [illegible] Psalm.

Dixit iniustus.

[illegible]

1 My heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abo=minable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgements are like the great deep.

7 Thou, Lord shalt save both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen [all] that work wickedness: they are cast down, and shall not be able to stand.

XXXVII.

The [illegible] Psalm.

Noli æmulari

[illegible]

1 Fret not thy self because of the ungodly: neither be thou envious against the evil doers.

Evening Prayer.

For.

2 For they shall soon be cut down like the grass: and be-
withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the
Land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy heart's
desire.

5 Commit thy way unto the Lord, and put thy trust in him: and
he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and
thy right dealing as the noon day.

7 Hold thee still in the Lord, and abide patiently upon him:
but grieve not thy self at him, whose way doth prosper, against the
man that doth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self,
else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently
abide the Lord, those shall inherit the land.

10 Yet a little while and the ungodly shall be clean gone: —
thou shalt look after his place and he shall be away

11 But the meek spirited shall possess the earth: and shall be
refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth
upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that
his day is coming.

14 The ungodly have drawn out the sword and have bent —
their bow: to cast down the poor and needy and to slay such as
are of a right conversation.

15 Their sword shall go through their own heart: and their —
bow shall be broken.

16 A small thing that the righteous hath: is better than
great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the
Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheri-
tance shall endure forever.

They

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea even as the smoke shall they consume away.

21 The ungodly borroweth and payeth not again: but the righteous is merciful and liberal.

22 Such as are blessed of God shall possess the land: and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved forever.

29 [The unrighteous shall be punished:] as for the seed of the ungodly it shall be rooted out.

30 The righteous shall inherit the Land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay tree.

The 8. Day.

The Psalms.

37 I went by and lo he was gon: I sought him, but [his place] could nowhere be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them because they put their trust in him.

The xxxviii. Psalm.

Domine ne in furore.

Morning Prayer.

1 Put me not to rebuke O Lord in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh because of thy displeasure: neither is there any rest in my bones by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burden too heavy for me to bear.

5 My wounds stink and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loins are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth my strength faileth me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon

my

my trouble: and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me: and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they [even mine enemies] should not triumph over me: for when my foot slipt they rejoiced greatly against me.

17 And I, truly am set in the plague: and my heaviness is ever in my sight.

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to help me: O Lord [God] of my salvation.

XXXIX.

The [illegible] Psalm.

Dixi custodiam.

[illegible]

1 I said I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth, as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue and spake nothing: I kept silence, yea then from good words, but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing

the fire kindled: and [at the last] I spake with my tongue
5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.
6 Behold thou hast made my days as it were a span long: and mine Age is even as nothing in respect of thee, and verily every man living is altogether vanity. Selah.
7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.
8 And now Lord, what is my hope? truly my hope is even in thee.
9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.
10 I became dumb, and opened not my mouth: for it was thy doing.
11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.
12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity. Selah.
13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.
14 For I am a stranger with thee, and a sojourner as all my fathers were.
15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

XL.

The fortieth Psalm.

Expectans expectavi.

1 I waited patiently for the Lord: and he inclined unto me, and heard my calling.
2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

And

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done like as be also thy thoughts which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not: but mine ears hast thou opened.

9 Burnt offerings and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: Lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me that I am not able to look up: yea they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord to help me.

17 Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward, and put to

rebuke, that wish me evil.

10 Let them be desolate and rewarded with shame: that say unto me, Fie upon thee: Fie upon thee.

11 Let all those that seek thee be joyfull and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

12 As for me, I am poor and needy: but the Lord careth for me.

13 Thou art my helper and redeemer: make no long tarrying, O my God.

XLI.

The [illegible] Psalm.

Beatus qui intelligit.

[illegible]

Evening Prayer

1 Blessed is he that considereth the poor [and needy:] the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lyeth sick upon his bed: make thou all his Bed in his sickness.

4 I said Lord be merciful unto me: heal my soul for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth let him rise up no more.

9 Yea, even mine own familiar friend whom I trusted: who did also eat of my bread, hath layed great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them

11 By this I know thou favourest me: that mine enemy
doth not triumph against me.

12 And when I am in my health, thou upholdest me: and
shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end.
Amen ~~Amen~~

XLii.

The ~~forty second~~ Psalm.

Quemadmodum.

~~For the end, a Psalm for the sons of Core.~~

1 Like as the hart desireth the water brooks: so longeth my
soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God:
When shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they
daily say unto me, Where is now thy God?

4 Now when I think thereupon I pour out my heart by
my self: for I went with the multitude, and brought them
forth into the house of God.

5 In the voice of praise and thanksgiving: among such as
keep holy day.

6 Why art thou so full of heaviness, O my soul? and why
art thou ~~so~~ disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for
the help of his countenance.

8 My God my soul is vexed within me: therefore will I
remember thee concerning the land of Jordan, and the little hill
of Hermon.

9 One deep calleth another, because of the noise of the water-
pipes: all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness in the day
time: and in the night season did I sing of him, and made my
prayer unto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten me? why go I thus heavily while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies [that trouble me] cast me in the teeth.

13 Namely, while they say daily vnto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him — which is the help of my countenance, and my God.

XLIII. The [illegible] Psalm.

Judica me Deus.

1 Give sentence with me, O God, and defend my cause against the vngodly people: O deliver me from the deceitfull — and wicked man.

2 For thou art the God of my strength, why hast thou put — me from thee: and why go I so heavily while the enemy oppres- seth me?

3 O send out thy light and thy truth, that they may lead me: and bring me vnto thy holy hill and to thy dwelling.

4 And that I may go vnto the altar of God, even vnto the God of my joy and gladness: and vpon the harp will I give — thanks vnto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks — which is the help of my countenance, and my God.

XLIV. The [illegible] Psalm.

Deus auribus.

[illegible]

The Psalms.

The 9 Day.

Morning Prayer.

1 We have heard with our ears, O God, our fathers have told vs: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations and cast them out.

3 For they got not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against vs.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy name for ever. Selah.

10 But now thou art far off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turn our backs upon our enemies: so that they which hate vs spoil our goods.

12 Thou lettest vs be eaten up like sheep: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about vs.

15 Thou makest vs to be a by-word among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before me: and the shame of my face hath covered me.

17 For the voice of the slanderer and blasphemer: for the enemy and avenger.

And

18 And though all this be come upon us, yet do we not
forget thee: nor behave our selves frowardly in thy covenant.
19 Our heart is not turned back: neither our steps gone out of
thy way.
20 No, not when thou hast smitten us into the place of dragons:
and covered us with the shadow of death.
21 If we have forgotten the Name of our God, and holden
up our hands to any strange God: shall not God search it out?
for he knoweth the very secrets of the heart.
22 For thy sake also are we killed all the day long: and are
counted as sheep appointed to be slain.
23 Up Lord, why sleepest thou? awake, and be not absent from
us for ever.
24 Wherefore hidest thou thy face: and forgettest our
misery and trouble?
25 For our soul is brought low, even unto the dust: our belly
cleaveth unto the ground.
26 Arise, and help us: and deliver us for thy mercies' sake.

XLV.

The [illegible] Psalm.

Eructavit cor meum

[illegible]

1 My heart is inditing of a good matter: I speak of the things
which I have made, unto the King.
2 My tongue is the pen of a ready writer.
3 Thou art fairer than the children of men: full of grace are
thy lips, because God hath blessed thee for ever.
4 Gird thee with thy sword, upon thy thigh, O thou most
mighty: according to thy worship and renown.
5 Good luck have thou with thine honour: ride on, because
of the word of truth, of meekness, and righteousness, and thy right
hand shall teach thee terrible things.
6 Thy arrows are very sharp, and the people shall be subdued

vnto thee; even in the midst among the kings enemies.

7 Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness, above thy fellows.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the Queen in a vesture of gold — [wrought about with divers colours]

11 Hearken, O daughter, and consider, incline thine ear: — forget also thine owne people, and thy fathers house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord [God] and worship thou him.

13 And the daughter of Tyre shall be there, with a gift: — like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment of needle-work: the virgins that be her fellows shall bear her company, and shall be brought vnto thee.

16 With ioy and gladness shall they be brought: and shall enter into the Kings palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all Lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks vnto thee world — without end.

XLVI.

The [illegible] Psalm.

Deus noster refugium

[illegible]

1 God is our hope and strength: a very present help in — trouble.

Therefore

The Psalms.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters there of rage and swell: and though the mountains shake at the tempest of the same. Selah

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath showed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge. Selah.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge. Selah.

XLVII.

The ~~second~~ forty seventh Psalm.

Omnes gentes plaudite.

~~For the chief musician, a Psalm for the sons of Korah.~~

Evening Prayer.

1 O clap your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob whom he loved. Selah.

5 God is gone up with a merry noise: and the Lord with

the

the sound of ỳ trumpe.

6 O sing praises, sing praises vnto [our] God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing ye praises with vnderstanding.

8 God reigneth over the heathen: God sitteth vpon his holy seat.

9 The princes of the people are ioined vnto the people of the God of Abraham: for God which is very high exalted, doth defend the earth, as it were with a shield.

XLVIII. Psalm.

Magnus Dominus.

1 Great is the Lord and highly to be praised: in the city of our God, even vpon his holy hill.

2 The hill of Sion is a fair place, and the ioy of the whole earth: vpon the north-side lyeth the citie of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings [of the earth] are gathered, and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly rast down.

5 Fear came there vpon them, and sorrow: as vpon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts; in the citie of our God: God vpholdeth the same for ever.

8 We wait for thy loving kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousness.

10 Let the Mount Sion reioice, and the daughters of Judah

be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide, unto death.

XLIX.

The [illegible] Psalm.

Audite hæc omnes.

[illegible]

1 O hear this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him.

8 For it cost more to redeem their souls: so that he must let that alone for ever.

9 Also, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: forasmuch he may be compared unto the beasts that perish, this is their way of them.

13 This is their foolishness: and their posterity praise their sayings. Selah

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have dominion over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me. Selah.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived he counted himself an happy man: — and so long as thou doest well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

The L. Psalm.

Deus Deorum

Praedicatio.

1 The Lord, even the most high God hath spoken: and called the world from the rising up of the sun unto the going down thereof.

2 Out of Sion hath God appeared in perfect beauty.

3 Our God shall come and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my Saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himself. Selah.

7 Hear, O my people, and I will speak: O my self will — testify

Morning Prayer.

testify against thee, O Israel, for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Think'st thou that I will eat bulls' flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a thief thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thought'st [wickedly] that I am even such a one as thyself: But I will reprove thee, and set before thee the things that thou hast done.

22 O consider this ye that forget God: lest I pluck you away and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

The

The Psalms.

The 51. Psalm.

Miserere mei Deus.

~~Dauid after Nathan the Prophet was come vnto him, after~~
~~he had gone in vnto Bathsheba.~~

1. Have mercy vpon me, O God, after thy great goodnes: ~
according to the multitude of thy mercies do away mine offences.
2 Wash me throughly from my wickednes: and cleanse me ~
from my sin.
3 For I knowledge my faults: and my sin is ever before me.
4 Against thee only have I sinned and done this evil in thy ~
sight: that thou mightest be iustified in thy saying, and clear when
thou art iudged.
5 Behold I was shapen in wickednes: and in sin hath my ~
mother conceived me.
6 But lo, thou requirest truth in the inward parts: and shalt
make me to understand wisdom secretly.
7 Thou shalt purge me with hyssop, and I shall be clean: thou
shalt wash me, and I shall be whiter then snow.
8 Thou shalt make me hear of ioy and gladnes: that the bones
which thou hast broken may rejoice.
9 Turn thy face from my sins: and put out all my misdeeds.
10 Make me a clean heart, O God: and renew a right spirit ~
within me.
11 Cast me not away from thy presence: and take not thy holy
spirit from me.
12 O give me the comfort of thy help again: and stablish me ~
with thy free spirit.
13 Then shall I teach thy wayes vnto the wicked: and sinners
shall be converted vnto thee.
14 Deliver me from blood-guiltines, O God, thou that art the ~
God of my health: and my tongue shall sing of thy righteousnes.
15. Thou shalt open my lips, O Lord: and my mouth shall show
thy praise.

The 10. Day.

The Psalms.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

LII.

The fifty-second Psalm.

Quid gloriaris.

To the chief Musician, Maschil, a Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

1 Why boastest thou thy self, thou tyrant: that thou canst do mischief?

2 Wicked thing: continually dost thou imagine how to destroy: thy tongue like a sharp razor, O thou worker of deceit.

3 Thou hast loved wickedness more than goodness: and to talk of lies more than righteousness.

4 Thou hast loved all words that may do hurt: O thou false tongue.

5 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

6 The righteous also shall see this, and fear: and shall laugh him to scorn.

7 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

8 As for me, I am like a green olive tree in the house of God:

my

my trust is in the tender mercy of God, for ever, and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy Name for thy Saints like it well.

LIII.

The [illegible] Psalm.

Dixit insipiens.

[illegible]

1 The foolish body hath said in his heart: there is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without understanding that work wickedness: eating up my people as if they would eat bread: they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that besieged thee: thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: O that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice: and Israel should be right glad.

Evening Prayer.

LIV.

The [illegible] Psalm.

Deus in nomine

[illegible]

1 Save me, O God, for thy Name's sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

For

3 For strangers are risen vp against me: and tyrants which have not God before their eyes seek after my soul. Selah.
4 Behold, God is my helper: the Lord is with them that vphold my soul.
5 He shall reward evil vnto mine enemies: destroy thou them in thy truth.
6 An offering of a free heart will I give thee, and praise thy Name O Lord: because it is so comfortable.
7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire vpon mine enemies.

LV.

The [illegible] fifth Psalm.

Exaudi Deus.

[illegible].

1 Hear my prayer O God: and hide not thy self from my petition.
2 Take heed vnto me, and hear me: how I mourn in my prayer and am vexed.
3 The enemie crieth so and the vngodly rometh on so fast: for they are minded to do me some mischief so maliciously are they set against me.
4 My heart is disquieted within me: and the fear of death is fallen vpon me.
5 Fearfulness and trembling are come vpon me: and an horrible dread hath overwhelmed me.
6 And I said, Oh that I had wings like a dove: for then would I flee away, and be at rest.
7 Lo then would I get me away far off: and remain in the wilderness. Selah.
8 I would make haste to escape: because of the stormy wind, and tempest.
9 Destroy their tongues, O Lord, and divide them: for I have spied vnrighteousness and strife in the citie.

10 Day and night they go about within the Wall thereof: — mischief also and sorrow are in the midst of it.

11 Wickedness is therein: deceit and guile go not out of — their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary that did magnifie himself against me: for then [peradventure] I would have — hid my self from him.

14 But it was even thou, my Companion: my guide, and — mine own familiar friend.

15 We took sweet counsel together: and walked in the — house of God as friends.

16 Let death come hastily upon them and let them go down — quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening, and morning, and at noon day will I — pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battel — that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, — and bring them down: for they will not turn nor — fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter having war in his heart: his words were smoother than oil, and yet be they very swords.

23 O cast thy burthen upon the Lord, and he shall nourish — thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloody and deceitful men shall not live — out

out half their days: nevertheless my trust shall be in thee, [O Lord]

LVI.

The [illegible] Psalm.

Miserere mei Deus.

[illegible]

Morning Prayer.

1 Be merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I have put my trust in God and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is to do me evil.

6 They hold altogether, and keep themselves close: and mark my steps when they lay wait for my soul.

7 Shall they escape for their wickedness? thou, O God in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottle: are not these things noted in thy book.

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know for God is on my side.

10 In God's word will I rejoice: in the Lord's word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the

living.

Lvii.

The [illegible] Psalm.

Miserẽ mei Dous.

[illegible]

1 Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven, and save me from the reproofe of him that would eat me up. Selah.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. Selah.

8 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9 Awake up my glory: awake Lute and Harp: I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

Lviii.

The eight and fiftieth Psalm.

Si vere Dtique.

To

The 11. Day.

The Psalmes.

~~To the chief Musician, Altaschith, Michtam of David.~~

1 Are your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagin mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward even from their mother's womb: as soon as they are born they go astray and speak lies.

4 They are as venemous as the poison of a serpent: even like the deaf adder, that stoppeth her ears.

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth O God in their mouth, smite the jaw-bones of the lions O Lord: let them fall away like water that runneth a pace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10. So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

LIX.

~~The [illegible] Psalm.~~

Eripe me de inimicis.

~~[illegible]~~

1 Deliver me from mine enemies O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lye waiting for my souls: the mighty men

Evening Prayer

ari

are gathered against me without any offence or fault of mine O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me and behold.

5 Stand up, O Lord God of hosts, thou God of Israel to visit all the heathen: and be not merciful unto them that offend of malicious wickedness. Selah

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their cursing is of cursing and lies.

13 Consume them in thy wrath consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world. Selah.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning; for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee O my strength, will I sing: for thou O God art my refuge, and my merciful God.

The 11. Day

The Psalms.

The LX. Psalm

Deus reputisti nos.

~~To the chief Musician upon Shushanrezdath, Michtam of David, to teach; when he strove with Aramnaharaim and with Aram-Zobah, when Joab returned and smote of Edom, in the valley of salt twelve thousand.~~

1 O God, thou hast cast vs out, and scattered vs abroad: — thou hast also been displeased, O turn thee vnto vs again.

2 Thou hast moued the land, and diuided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast — geuen vs a drink of deadly wine.

4 Thou hast geuen a token for such as feare thee: that — they may triumph because of the truth. ~~Selah~~.

5 Therefore were thy beloued deliuered: help me with thy right hand, and heare me.

6 God hath spoken in his holines, I will reioice, and — diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim — also is the strength of my head, Iudah is my law-giuer.

8 Moab is my washpot, ouer Edom will I cast out my — shoe: Philistia, be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast vs out, O God: Wilt not thou, O God go out with our hosts?

11 O be thou our help in trouble: for vain is the help of — man.

12 Through God we shall do great acts: for it is he that shall tread down our enemies.

LXI.

The ~~Psalm~~ Psalm.

Exaudi Deus.

~~To the chief Musician upon Neginoth, A Psalm or Song of~~

Hear

The Psalms.

1 Hear my crying, O God: give ear unto my prayer.
2 From the ends of the earth will I call upon thee: - when my heart is in heaviness.
3 O set me up upon the rock that is higher then I: for - thou hast been my hope and a strong tower for me against - the enemy.
4 I will dwell in thy tabernacle for ever: and my trust - shall be under the covering of thy wings. Selah
5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy name.
6 Thou shalt grant the King a long life: that his years may endure throughout all generations.
7 He shall dwell before God for ever: O prepare thy lo= ving mercy and faithfulness, that they may preserve him.
8 So will I always sing praise unto thy name: that I may daily perform my vows.

LXiii.

The [illegible] Psalm.

Nonne Deo.

[illegible].

1 My soul truly waiteth still upon God: for of him cometh my salvation. The Morning Prayer.
2 He verily is my strength and my salvation: he is my defence so that I shall not greatly fall.
3 How long will ye imagin mischief against every man? ye shall be slayn all the sort of you; yea, as a tottering wall shall ye be and like a broken hedge.
4 Their device is only how to put him out whom God will exalt: their delight is in lyes, they give good words with their mouth, but curse with their heart. Selah.
5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.
6 For truly is my strength and my salvation: he is my -

defence

defence, so that I shall not fall.

7 In God is my health, and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope. Selah.

9 As for the children of men, they are but vanity: the children of men are deceitfull upon the weights, they are altogether lighter then vanity it self.

10 O trust not in wrong and robbery, give not your selves unto vanity: if riches encrease, set not your heart upon them.

11 God spake once: and twice I have also heard the same, that power belongeth unto God.

12 And that thou, Lord, art mercifull: for thou rewardest every man according to his work.

LXiii.

The [illegible] Psalm

Deus, Deus meus.

[illegible]

1 O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better then the life it self: my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy name.

6 My soul shall be satisfied, even as it were with marrow and fatness: when my mouth praiseth thee with joyfull lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the

Shadow

shadow of thy wings will I reioice.

9 My soul hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seek the hurt of my soul: they shall go vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioice in God, all they also that sweare by him shall be commended: for the mouth of them that speak lies shall be stopped.

LXIV.

The [illegible] Psalm.

Exaudi Deus.

[illegible].

1 Heare my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Who have whet their tongues like a sword: and shoot out their arrows, even bitter words:

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickednes, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded

8 Yea their own tongues shall make them fall: insomuch that whoso seeth them, shall laugh them to scorn.

9 And all men that see it shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall reioice in the Lord, and put his

trust

trust in him: and all they that are true of heart shall be glad.

LXV.

The [illegible] Psalm.

Te decet Hymnus.

[illegible]

Evening Prayer.

1 Thou O God art praised in Sion: and unto thee shall the vow be performed [in Jerusalem.]

2 Thou that hearest prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy Court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderfull things in thy righteousness, O God of our salvation thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest us their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness:

and the little hills shall rejoice on every side.

14 The folds shall be full of sheep: the vallies also shall stand so thick with corn, that they shall laugh and sing.

LXVI.

The [illegible] Psalm.

Jubilate Deo

[illegible].

1 O be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works. through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name. Selah.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves. Selah.

7 O praise our God ye people: and make the voice of his praise to be heard.

8 Who holdeth our soul in life: and suffereth not our feet to slip.

9 For thou O God hast proved us: thou also hast tryed us, like as silver is tryed.

10 Thou broughtest us into the snare: and laidst trouble upon our loins.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt offerings: and will pay thee my vows which I promised with my lips, and spake

with

with my mouth when I was in trouble.

13 I will offer unto thee fat burnt sacrifices, with the incense of rams: I will offer Bullocks and Goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I intend unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

LXVII.

The [illegible] Psalm.

Deus misereatur.

1 God be merciful unto us, and bless us: and shew us the light of his countenance, [and be merciful unto us]

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea let all the people praise thee.

4 O let the nations rejoice, and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God even our own God shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

LXVIII.

The [illegible] Psalm.

Exurgat Deus.

The Psalms.

Morning Prayer.

To the chief Musician upon Nehiloth, a Psalm or Song of David.

1 Let God arise, and let his enemies be scattered: let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name, yea, and rejoice before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 For it is the God that maketh men to be of one mind in an house: and bringeth the prisoners out of captivity: but letteth the rebellious continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness.

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou O God sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered Kings for their sake: --

The 13. Day

The Psalms.

Then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is God's hill in which it pleaseth him to dwell: yea the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their council: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish

the thing O God, that thou hast wrought in vs.

29 For thy temples sake at Jerusalem: so shall kings bring presents vnto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people: so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war.

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands vnto God.

32 Sing vnto God, O ye kingdoms of the earth: O sing praises vnto the Lord.

33 Who sitteth in the heavens over all from the beginning: lo, he doth send out his voice yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: even the God of Israel, he will give strength and power vnto his people; blessed be God.

The lxix. Psalm.

Salvum me fac.

1 Save me, O God: for the waters are come in even vnto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more then the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God thou

Evening Prayer

knowest

knowest my simplicity: and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts be ashamed for my sake: let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate speak against me: and the drunkards make songs upon me.

13 But Lord I make my prayer unto thee: in an acceptable time

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the waterflood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me O Lord, for thy loving kindness is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was

no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare, to take themselves withall: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27. For they persecute him whom thou hast smitten: — and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: — and not be written among the righteous.

30 As for me, when I am poore and in heavinesse: thy — helpe, O God, shall lift me up.

31 I will praise the name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better than a bullock — that hath horne and hoofe.

33 The humble shall consider this and be glad: seek ye — after God, and your soules shall live.

34 For the Lord heareth the poor: and despiseth not his — prisoners.

35 Let heaven, and earth ~~praise~~ praise him: the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: — and they that love his name shall dwell therein.

The

The 14. Day.

The Psalms.

The lxx. Psalm

Deus in adiutorium.

[illegible]

1 Haste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed, and confounded that seek after my soul: let them be turned backward, and put to confusion that wish me evil.

3 Let them for their reward, be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyfull, and glad in thee: and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor, and in misery: haste thee unto me, O God.

6 Thou art my helper, and my Redeemer: O Lord make no long tarrying.

The lxxi. Psalm.

In te Domine speravi.

Morning Prayer.

1 In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness, incline thine ear unto me, and save me.

2 Be thou my strong hold whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous, and cruel man.

4 For thou, O Lord God art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb, my praise shall be alway of thee.

J

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O Let my mouth be filled with thy praise: [that I may sing of thy glory] and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

10 Go not far from me O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou O God hast taught me from my youth: up until now: therefore will I tell of thy wondrous works.

16 Forsake me not O God in mine old age when I am gray headed: until I have shewed thy strength unto this generation, and thy power, ~~unto~~ all them that are yet for to come.

17 Thy righteousness O God is very high: and great things are they that thou hast done: O God who is like unto thee.

18 O what great troubles and adversities hast thou shewed me, and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee in thy faithfulness, O

God

The Psalms.

God, playing vpon an Instrument of musick: vnto thee will I sing vpon the harp, O thou holy One of Israel.

21 My lips will be fain, when I sing vnto thee: and so will my soul whom thou hast deliuered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded, and brought vnto shame, that seeke to do me evil.

The lxxii. Psalm.

Deus Judicium.

[illegible] for Salomon.

1 Give the King thy Judgements, O God: and thy righteousness vnto the Kings son.

2 Then shall he iudge thy people according vnto right: and defend the poore.

3 The mountains also shall bring peace: and the little hills righteousness vnto the people.

4 He shall keep the simple folk by their right: defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sun and moon endureth: from one generation to another.

6 He shall come down like the raine into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood, vnto the worlds end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The Kings of Tharsis, and of the Iles shall give presents: the Kings of Arabia and Saba shall bring gifts.

11 All Kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poore when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple, and needy: and shall preserve the souls of the poore.

14 He shall deliver their soules from falshood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the citie like grass upon the earth.

17 His name shall endure for ever, his name shall remain under the sun among the posteritie: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God even the God of Israel: which only doth wondrous things.

19 And blessed be the name of his Majesty for ever: And all the earth shall be filled with his Majesty. Amen Amen.

~~The prayers of David the son of Jesse are ended.~~

The lxxiii. Psalm.

Quam bonus Israel.

1 Truly God is loving unto Israel: even unto such as are of a clean heart

2 Nevertheless my feet were almost gon: my treadings had well nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no perill of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they list.

Evening Prayer.

The 14. Day.

The Psalms.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout sucke they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High.

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: [and I said] Then have I cleansed my heart in vain, and washed my hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me.

16 Until I went into the Sanctuary of God: then understood I the end of these men.

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 O how suddenly do they consume: perish, and come to a fearfull end!

19 Yea even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

Whom

24 Whom have I in heaven but thee? and there is
none upon earth that I desire in comparison of thee.
25 My flesh and my heart faileth: but God is the
strength of my heart, and my portion for ever.
26 For lo, they that forsake thee shall perish: thou hast
destroyed all them that commit fornication against thee.
27 But it is good for me to hold me fast by God, to put
my trust in the Lord God: and to speak of all thy works
[In the gates of the daughter of Sion]

The lxxiv. Psalm.

Ut quid Deus.

1 O God wherefore art thou absent from us so long?
why is thy wrath so hot against the sheep of thy pasture?
2 O think upon thy congregation whom thou hast purcha-
sed and redeemed of old.
3 Think upon the tribe of thine inheritance: and Mount
Sion wherein thou hast dwelt.
4 Lift up thy feet that thou mayest utterly destroy every
enemy; which hath done evil in thy sanctuary.
5 Thine adversaries roar in the midst of thy congrega-
tions: and set up their Banners for tokens.
6 He that hewed timber afore out of the thick trees:
was known to bring it to an excellent work.
7 But now they break down all the carved work thereof
with axes and hammers.
8 They have set fire upon thy holy places: and have de-
filed the dwelling place of thy Name even unto the ground.
9 Yea, they said in their heart, Let us make havock of
them altogether: thus have they burnt up all the houses of
God in the land.
10 We see not our tokens there is not one prophet more:
no not one is there among us that understandeth any more.
11 O God, how long shall the adversary do this dishonour:
how long shall the enemy blaspheme thy Name, for ever?
12 Why withdrawest thou thy hand? why pluckest

thou

The 15. Day.

The Psalms.

thou not thy right hand out of thy bosom to consume the enemy.

13 For God is my King of old: the help that is done upon earth, he doth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty Waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sun.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this O Lord how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily:

24 forget not the voice of thine enemies: the presumption of them that hate thee increaseth ever more and more.

The lxxv. Psalm.

Confitebimur tibi.

Morning Prayer

1 Unto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works witness.

3 When I receive the congregation: I shall judge

according

arrowding vnto right.

4 The earth is weak, and all the inhabitowrs thereof: I bear vp the pillars of it.

5 I said vnto the fools, Deal not so madly: and to the vngodly, Set not vp your horn.

6 Set not vp your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the vngodly also will I break: and the horns of the righteous shall be exalted.

The lxxvi. Psalm.

Notus in Judea.

1 In Jury is God known: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battel.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men, whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry.

8 Thou didst cause thy judgement to be heard from heaven:

The 15. Day

The Psalms.

the earth trembled, and was still.

9 When God arose to judgement: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderfull among the Kings of the earth.

The lxxvii. Psalm.

Voce mea ad Dominum.

1 I will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night season, my soul refused comfort.

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving kindness in displeasure?

10 And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to minde thy wonders of old time.

The Psalms.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as [our] God?

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundered: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved and shook withall.

19 Thy way is in the sea, and thy path in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hands of Moses and Aaron.

The lxxviii. Psalm.

Attendite Populi.

1 Hear my law O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we have heard and known: and such as our fathers have told us.

4 That we should not hide them from the children of the generations to come: but to show the honour of the Lord, his mighty and wonderfull works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children.

6 That their posterity might know it: and the children

Evening Prayer.

which

which were yet unborn.

7 To the intent that when they came up: they might — shew their children the same:

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments:

9 And not to be as their forefathers, a faithless, and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God.

10 Like as the children of Ephraim: who being harnessed and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God: and would not walk in his law.

12 But forgat what he had don: and his wonderfull — works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea and let them go through: he made the waters to stand on an heap.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it — gushed out like the rivers.

18 Yet for all this they sinned more against him: and — provoked the most Highest in the Wilderness;

19 They tempted God in their hearts: and required — meat for their lust.

20 They spake against God, also saying: Shall God prepare a table in the Wilderness?

21 He smote the stony rock indeed, that the waters — gushed out, and the streams flowed withall: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure —

against

against Israel.

23. Because they believed not in God: and put not their trust in his help.

24. So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat Angels food: for he sent them meat enough.

27 He raised the east wind to blow under heaven: and through his power he brought in the south-west wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29. He let it fall among their tents: even round about their habitation.

30. So they did eat, and were well filled; for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them they sought him: and turned them early, and inquired after God.

35 And they remembered that God was their strength: and that the high God was their Redeemer.

36 Nevertheless they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

The Psalms.

The 15. Day.

38 But he was so mercifull that he forgave their mis=
deeds: and destroyed them not,

39 yea many a time turned he his wrath away: and
would not suffer his whole displeasure to arise.

40 For he remembered that they were but flesh: and that
they were even a wind that passeth away, and cometh not
again.

41 Many a time did they provoke him in the wilderness:
and grieved him in the desert.

42 They turned back, and tempted God: and moved
the holy One in Israel.

43 They thought not of his hand, and of the day when
he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and
his wonders in the fields of Zoan.

45 And turned their waters into blood: so that they
might not drink of the rivers.

46 He sent fire among them and devoured them up: and
frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their
labour unto the Grashopper.

48 He destroyed their vines with hailstones: and
their mul=berry trees with the frost.

49 He smote their cattle also with hail=stones: and their flocks
with hot thunderbolts.

50 He cast upon them the fierceness of his wrath;
anger displeasure, and trouble: and sent evil angels
among them.

51 He made a way to his indignation, and spared not
their soul from death: but gave their life over to the pes=
tilence.

52 And smote all the first=born in Egypt: the most
principall and mightiest in the dwellings of Ham.

53 But as for his own people he led them forth like=

sheep: and carried them in the wilderness like a flock.

54 He brought them out safely that they should not fear: and overwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: cauſed their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this he was wroth: and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their Priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuale shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: even the hill of

Sion

The 16. Day.

The Psalms.

Sion, which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

The Lxxix. Psalm.

Deus venerunt.

Morning Prayer.

1 O God, the heathen are come into thine inheritance: thy holy Temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy Saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame unto our enemies: a very scorn and derision unto them that are round about us.

5 Lord how long wilt thou be angry: shall thy jealousie burn like fire forever.

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation for the glory of thy

Name.

Name: O deliver us, and be merciful unto our sins for thy Name's sake!

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them O Lord, seven-fold into their bosom.

14 So we that are thy people and sheep of thy pasture: shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

The LXXX. Psalm.

Qui regis Israel.

1 Hear, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that pray unto thee?

5 Thou feedest them with the bread of tears: and givest them plentifully of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast

rast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were rowered with the shadow of it: and the boughs thereof were like the goodly cedar trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck of her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again then God of hosts, look down from heaven: behold, and visit this vine.

15 And the place of the vineyard, that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

The Lxxxi. Psalm.

Exultate Deo.

1 Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the Psalm bring hither the Tabret, the merry harp, with the lute.

3 Blow up the trumpet in the new Moon: even in the time appointed, and upon our solemn feast day.

For

The Psalms.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from [making] the pots.

7 Thou calledst upon me in trouble, and I delivered thee: and heard thee, what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee: O Israel, if thou wilt hearken unto me.

10 There shall no strange God be in thee: neither shalt thou worship any other God.

11 I am the Lord thy God who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lust: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat flour: and with honey out of the stony rock should I have satisfied thee.

The Lxxxii. Psalm.

Deus stetit.

1 God standeth in the congregation of princes: he is a judge among Gods

Evening Prayer.

How

The 16 Day.

The Psalms.

3 How long will ye give wrong iudgement: and accept the persons of the vngodly.

3 Defend the poor, and fatherlesse: see that iustice be ministred and necessity, haue right.

4 Deliuer the out caste and poore: saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walk on still in darknesse: all the foundations of the earth are out of course.

6 I haue said, ye are Gods: and ye are all the children of the most highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

The Lxxxiii. Psalm.

Deus quis similis.

1 Hold not thy tongue O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsel against thy secretes.

4 They haue said, Come, and let vs root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites, and the Ismaelites: the Moabites, and Hagarens.

7 Gebal and Ammon, and Amaleth: the Philistines with them that dwell at Tyre.

8 Assur also is ioined with them: and haue holpen the children of Lot.

9 But do thou to them as vnto the Madianites: vnto

Sisera

Sisera and unto Jabin, at the brook of Kyson.
10 Who perished at Endor: and became as the dung of the earth.
11 Make them, and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.
12 Who say, Let us take to our selves the houses of God in possession.
13 O my God make them like unto a wheel: and as the stubble before the wind.
14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.
15 Persecute them even so with thy tempest: and make them afraid with thy storm.
16 Make their faces ashamed, O Lord: that they may seek thy Name.
17 Let them be confounded, and vexed ever more and more: let them be put to shame, and perish.
18 And they shall know that thou, whose name is the Lord Jehovah: art only the most Highest over all the earth.

The Lxxxiv. Psalm.

Quam dilecta.

1 O how amiable are thy dwellings: thou Lord of Hosts.
2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.
3 Yea, the Sparrow hath found her an house, and the Swallow a nest where she may lay her young: even thy Altars, O Lord of hosts, my King and my God.
4 Blessed are they that dwell in thy house: they will be alway praising thee.
5 Blessed is the man whose strength is in thee: in whose heart are thy ways.
6 Who going through the vale of misery use it for a

well

well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better than a thousand.

11 I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

The LXXXV. Psalm.

Benedixisti Domine.

1 Lord thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoice in thee?

7 Shew us thy mercy O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say [CONCERNING ME] for he shall speak peace unto his people, and to his Saints, that they turn not again.

For

9 For his salvation is nigh them that fear him: that glory may dwell in our Land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

The LXXXVI. Psalm.

Inclina Domine.

Morning Prayer.

1 Bow down thine ear, O Lord, and hear me: for I am poor, and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good, and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the Gods there is none like unto thee, O Lord: there is not one that can do as thou dost.

9 All nations whom thou hast made shall come and worship thee, O Lord: and shall glorify thy Name.

10 For thou art great, and dost wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth:

The 16. Day

The Psalms.

O knit my heart vnto thee: that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God art full of compassion, and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then vnto me, and have mercy vpon me: give thy strength vnto thy servant, and help the son of thy handmaid.

17 Shew some token vpon me for good, that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

The Lxxxvii. Psalm.

Fundamenta eius.

1 Her foundations are vpon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou City of God.

3 I will think vpon Rahab and Babilon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most high shall stablish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was born there.

7 The singers also, and trumpeters shall be rehearsed: all my fresh springs shall be in thee.

The

The Lxxxviii. Psalm.

Domine Deus.

1 O Lord God of my salvation, I have cryed day and night before thee: O Let my prayer enter into thy presence, incline thine eare unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembraunce, and are cut away from thy hand.

5 Thou hast layed me in the lowest pit: in a place of darkness and in the deep.

6 Thine indignation lyeth hard upon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again and praise thee?

11 Shall thy loving kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried O Lord: and early shall my prayer come before thee.

14 Lord why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the

point

The 17. Day.

The Psalms.

point to die: even from my youth up, thy terrours have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

The Lxxxix. Psalm.

Misericordias Domini.

Evening Prayer

1. My song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth, from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant.

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the Gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the counsel of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee? thy truth most mighty Lord, is on every side.

10. Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast

scattered thine enemies abroad with thy mighty arm.

12. The heavens are thine, the earth also is thine: thou — hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south: Tabor, and — Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy — seat: mercy and truth shall go before thy face.

16 Blessed is the people O Lord, that can rejoice in thee: — they shall walk in the light of thy countenance.

17. Their delight shall be daily in thy Name: and in thy — righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy — loving kindness thou shalt lift up our horn.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in vision unto thy Saints, and saidst: I have laid help upon one that is mighty, I have ex- alted one chosen out of the people.

21 I have found David my servant: with my holy oil — have I anointed him.

22 My hand shall hold him fast: and my arm shall — strengthen him.

23 The enemy shall not be able to do him violence: the — son of wickedness shall not hurt him.

24 I will smite down his foes before his face: and — plague them that hate him.

25. My truth also and my mercy shall be with him: — and in my Name shall his horn be exalted:

26 I will set his Dominion also in the sea: and his — right hand in the floods.

27. He shall call me, Thou art my Father: my God —

and

and my strong Salvation.

20. And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law: and walk not in my judgements.

32 If they break my statutes, and keep not my commandments: I will visit their offence with the rod, and their sin with scourges.

33. Nevertheless my loving kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithfull witness in heaven.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by spoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword: and given him not victory in the battel.

43 Thou hast put out his glory: and cast his throne down

to the ground.

44 Thou dayest of his youth hast thou shortened: and covered him with dishonour.

45 Lord how long wilt thou hide thy self, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth and shall not see death: and shall deliver his soul from the hand of Hell?

48 Lord, where are thy old loving kindness: which thou swarest unto David in thy truth?

49 Remember Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people.

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed: praised be the Lord for evermore. Amen, and Amen.

The XC. Psalm.

Domine, refugium.

Morning Prayer.

1 O Lord thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past, as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, [dried up] and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou

The Psalms.

8 Thou hast set our misdeeds: before thee: and our se=
=cret sins in the light of thy countenance.

9 For when thou art angry, all our Daies are gon: we
bring our yeares to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeares and ten, and
though men be so strong that they come to fourescore yeares:
yet is their strength then but labour, and sorrow, so soon
passeth it away, and we are gon.

11 But who regardeth the power of thy wrath? for even
thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our dayes: that we may
apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious
unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall
we rejoice and be glad all the dayes of our life.

15 Comfort us again now after the time that thou hast
plagued us: and for the yeares wherein we have suffered
adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon
us: prosper thou the work of our hands upon us, O pros=
per thou our handy work.

The xci. Psalm.

Qui habitat.

1 Whoso dwelleth under the defence of the most high: shall
abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong
hold: my God in him will I trust.

3 For he shall deliver thee from the snare of the hunter:
and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be
safe under his feathers: his faithfulness and truth shall be thy

shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his Angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him, up because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfie him: and shew him my salvation.

The xcii. Psalm.

Bonum est confiteri.

1 It is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest.

2 To tell of thy loving kindness early in the morning: and of thy truth in the night season.

The Psalms.

3 Upon an Instrument of ten strings, and upon the lute: upon a loud Instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works! thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever, but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies O Lord, lo thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But my horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that rise up against me.

11 The righteous shall flourish like a palm tree: and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord: shall flourish in the courts [of the house] of our God.

13 They also shall bring forth more fruit in their age: and shall be fat, and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

The xciii. Psalm.

Dominus regnavit.

Evening Prayer.

1 The Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure: that it cannot

be

be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord who dwelleth on high is mightier.

6 Thy testimonies, O Lord, are very sure: holyness becometh thine house for ever.

The XCIV. Psalm.

Deus ultionum.

1 O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thy self.

2 Arise, thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting.

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye unwise among the people: O ye fools when will ye understand.

9 He that planted the ear shall he not hear: or he that made the eye, shall he not see?

10 Or he that instructeth the heathen: it is he that teacheth man knowledge shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but

vain

vain.

12 Blessed is the man whom thou chastenest, O Lord: and teachest him in thy law.

13 That thou mayst give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance.

15 Until righteousness turn again unto Judgement: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not holpen me: it had not failed, but my soul had been put to silence:

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 And shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

The xcv. Psalm.

Venite exultemus.

Morning Prayer.

1 O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving, and show ourselves glad in him with psalms.

3 For the Lord is a great God: and a great King above all Gods.

In

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come let us worship and fall down: and kneel before the Lord our maker:

7 For he is [the Lord] our God: and we are the people of his pasture, and the sheep of his hand.

8 To day, if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me: proved me and saw my works.

10 Forty years long was I grieved with this generation, and said: it is a people that do err in their hearts, for they have not known my ways.

11 Unto whom I sware in my wrath: that they should not enter into my rest.

The xcvi. Psalm.

Cantate Domino.

1 O sing unto the Lord a new song: sing unto the Lord all the whole earth.

2 Sing unto the Lord and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all Gods.

5 As for all the Gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people:

ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world so fast, that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad: let the sea make a noise and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

The xcvii. Psalm.

Dominus regnavit.

1 The Lord is King, the earth may be glad thereof: yea, the multitude of the Isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain Gods: worship him, all ye gods.

8 Sion heard of it and rejoiced: and the daughters of Judah were glad because of thy judgments, O Lord.

9 For thou Lord art higher than all that are in the earth:

Thou

thou art exalted far above all Gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his Saints, he shall deliver them from the hands of the ungodly.

11 There is sprung up a light for the righteous: and joyfull gladness for such as are true hearted.

12 Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

The xcviii. Psalm.

Cantate Domino.

1 O sing unto the Lord a new song: for he hath done marvellous things.

Evening Prayer.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his Salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyfull unto the Lord all ye lands: sing, rejoice, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew yourselves joyfull before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands: and let the hills be joyfull together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

The xcix. Psalm.

Dominus

The 19. Day

The Psalms.

Dominus Regnavit.

1 The Lord is King, be the people never so impatient: he sitteth between the Cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderfull, and holy.

4 The King's power loveth judgment, thou hast prepared equity: thou hast executed judgment, and righteousness in Jacob.

5 Magnifie the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them O God, and punishedst their own inventions.

9 Magnifie the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

The C. Psalm.

Jubilate Deo.

1 O be joyfull in the Lord, all ye Lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

3 O go your way into his gates, with thanksgiving, and into his courts with praise: be thankfull unto him, and speak good of his Name.

4 For the Lord is gracious: his mercy is everlasting: and his truth endureth from generation to generation.

The

The Psalms.

The. Ci. Psalm.

Misericordiam et Judicium.

1 My song shall be of mercy and judgement: unto thee O Lord, will I sing.

2 O Let me have understanding: in the way of godliness.

3 When wilt thou come unto me? I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look, and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithfull in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the citie of the Lord.

The Cii. Psalm.

Domine exaudi.

1 Hear my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ear unto me when I call, O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up, as it were a firebrand.

Morning Prayer.

My

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a Pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow that sitteth alone upon the house top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread, and mingled my drink with weeping.

10 And that because of thine indignation, and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure forever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name O Lord: and all the kings of the earth thy Majesty.

16 When the Lord shall build up Sion: and when his glory shall appear.

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heaven did the Lord behold the earth.

20 That he might hear the mournings of such as are in

captivity

captivity: and deliver the children appointed unto death.

21. That they may declare the Name of the Lord in Sion: and his worship at Jerusalem.

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

The Ciii. Psalm.

Benedic, anima mea.

1 Praise the Lord, O my Soul, and all that is within me praise his holy Name.

2 Praise the Lord, O my Soul: and forget not all his benefits.

3 Who forgiveth all thy sin: and healeth all thine infirmities.

4 Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness.

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement: for all them that are oppressed with wrong.

He

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering and of great goodness.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the East is from the West: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flour of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever, upon them that fear him: and his righteousness upon children's children.

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord ye angels of his, ye that excell in strength: ye that fulfill his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his in all

places of his dominion: praise thou the Lord, O my soul!

The Civ. Psalm.

Benedic, anima mea.

Evening Prayer.

1 O praise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with Majesty and honour.

2 Thou deckest thy self with light, as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He layed the foundations of the earth that it never should move at any time.

6 Thou coveredst it with the deep, like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All Beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He waters the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel: and green

herb

The 20: Day

The Psalms.

howe for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerfull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their pray: do seek their meat from God.

22 The sun ariseth and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work and to his labour, until the evening.

24 O Lord how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be

made

The Psalms.

made: and thou shalt renew the face of the earth.

31 The glorious Maiesty of the Lord shall endure for ever: the Lord shall reioyce in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God, while I have my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

The CV. Psalm.

Confitemini Domino.

Morning Prayer.

1 O give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O Let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Reioyce in his holy Name: let the heart of them reioyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the iudgements of his mouth.

6 O ye seed of Abraham his servant: ye children of Iacob his chosen.

7 He is the Lord our God: his Iudgements are in all the world.

8 He hath been alway mindfull of his covenant and promise: that he made to a thousand generations.

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac.

And

The Psalms.

10. And appointed the same unto Jacob for a law, and to Israel for an everlasting testament.

11 Saying, Unto thee will I give the land of Chanaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one Nation to another: from one kingdom to another people.

14 He suffered no man to do them wrong: but reproved even Kings for their sakes.

15 Touch not mine Anointed: and do my Prophets no harm.

16 Moreover he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph, who was sold to be a bond-servant.

18 Whose feet they hurt in the stocks: the iron entered into his soul.

19 Until the time came that his cause was known: the word of the Lord tryed him.

20 The King sent, and delivered him: the prince of the people let him go free.

21 He made him Lord also of his house: and ruler of all his substance.

22 That he might inform his princes after his will: and teach his Senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the Land of Cham.

24 And he increased his people exceedingly: and made them stronger than their enemies.

25 Whose heart turned so that they hated his people, and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

And

27. And these shewed his tokens among them: and wonders in the Land of Cham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their Fish.

30 Their land brought forth frogs: yea, even in their Kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their Vines also, and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35. He smote all the first born in their Land: even the chief of all their strength.

36 He brought them forth also, with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why he remembered his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness.

43 And gave them the lands of the heathen: and they took

The Psalms.

took the labours of the people in possession.

44 That they might keep his statutes: and observe his Lawes. ~~praise ye the Lord~~.

The CVI. Psalm.

Confitemini Domino.

Evening Prayer.

1 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble Acts of the Lord: or show forth all his praise?

3 Blessed are they that alway keep judgement, and do righteousness.

4 Remember me O Lord according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our Fathers: we have done amiss, and dealt wickedly.

7 Our Fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the red sea.

8 Nevertheless he helped them for his Names sake: That he might make his power to be known.

9 He rebuked the red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the Adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgat his works: and would not abide his counsel.

14. But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withall into their soul.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour: who had done so great things in Egypt.

22 Wondrous works in the land of Cham: and fearful things by the red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea they thought scorn of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness.

27 To cast out their seed among the Nations: and to scatter them in the lands.

28 They joined themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees, and prayed: and so the

plague reased.

31 And that was counted unto him for righteousness among all posterities for evermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their idols; which turned to their own decay: yea, they offered their sons and their daughters unto devils.

37 And shed innocent blood, even the blood of their sons, and of their daughters: whom they offered unto the idols of Chanaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hands of the heathen: and they that hated them were Lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them according unto the multitude of his mercies: yea he made all those that led them away captive to pity them.

45 Deliver us O Lord our God, and gather us from among the heathen: that we may give thanks unto thy

holy

holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen praise ye the Lord.

The Cvii Psalm.

Confitemini Domino.

Morning Prayer.

1 O give thanks unto the Lord for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed and delivered from the hand of the enemy.

3 And gathered them out of the lands, from the east, and from the west: from the north and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in.

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most highest.

12 He also brought down their heart through heaviness: they fell down and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the

shadow

shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their soul abhorred all manner of meat: and they were even hard at death's door.

19 So when they cryed unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men

22 That they would offer unto him the Sacrifice of thanksgiving: and tell out his works with gladness.

23 They that go down to the sea in Ships: and occupie their business in great waters.

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carryed up to the heaven, and down again to the deep: their soul melteth away because of the trouble

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so he

he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his good=
nes: and declare the wonders that he doth for the children=
of men!

32 That they would exalt him also in the congregation of=
the people: and praise him in the seat of the elders.

33 Who turneth the floods into a wilderness: and drieth=
up the water=springs.

34 A fruitful land maketh he barren: for the wickedness
of them that dwell therein.

35 Again he maketh the wilderness a standing water: and
water=springs of a dry ground.

36 And there he setteth the hungry: that they may
build them a city to dwell in.

37 That they may sow their land, and plant Vineyards:
to yield them fruits of increase.

38 For he blesseth them so that they multiply exceedingly:
and suffereth not their cattel to decrease.

39 And again, when they are minished, and brought low: in=
through oppression, through any plague or trouble.

40 Though he suffer them to be evil intreated through
tyranny: and let them wander out of the way in the wil=
derness.

41 Yet helpeth he the poor out of misery: and maketh
him households like a flock of sheep.

42 The righteous will consider this and rejoice: and
the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they
shall understand the loving kindness of the Lord

The Cviii. Psalm.

Paratum cor meum.

1 O God my heart is ready [my heart is ready]: I will=
sing and give praise with the best member that I have.

Evening Prayer.

Awake

The 22 Day

The Psalms.

2 Awake, thou lute and harp: I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thyself, O God above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: Let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoice therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pott: over Edom will I cast out my shoe, upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

The Cix. Psalm.

Deus Laudum.

1 Hold not thy tongue O God of my praise: for the mouth of the ungodly, yea the mouth of the deceitfull is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them lo, they take now my

contrary part: but I give my self vnto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given vpon him let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: - let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pitie him: nor to have compassion vpon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth.

15 And that because his mind was not to do good: but persecuted the poore helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speak evil against my soul.

But

The 23d Day.

The Psalms.

20 But deal thou with me, O Lord God, according unto thy Name; for sweet is thy mercy.

21 O deliver me for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grasshopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me shaked their heads.

25 Help me, O Lord my God: O save me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet bless thou: and let them confounded that rise up against me but let thy servant rejoyce.

28 Let mine Adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

The CX. Psalm.

Dixit Dominus.

Morning Prayer.

1 The Lord said unto my Lord: sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship: the dew of thy birth is of the womb of the morning.

The

4 The Lord sware, and will not repent: thou art a priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen: he shall fill the places with the dead bodies; and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

The CXI. Psalm.

Confitebor tibi.

1 I will give thanks unto the Lord with my whole heart: secretly among the faithfull, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour: and his righteousness endureth for ever.

4 The mercifull and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindfull of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter, the praise of it endureth for ever.

6 The 23. Day.

The Psalms.

The Cxii. Psalm.

Beatus Vir.

1 Blessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth forever.

4 Unto the godly there ariseth up light in the darkness: he is mercifull, loving, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth forever, his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the ungodly shall perish.

The Cxiii. Psalm.

Laudate, pueri.

1 Praise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lord's Name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyfull mother of children. ~~Praise ye the Lord.~~

The Cxiv. Psalm.

In exitu Israel.

Evening Prayer.

1 When Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his sanctuary: and Israel his dominion.

3 The sea saw that, and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What ailed thee, O thou sea that thou fleddest: and thou Jordan, that thou wast driven back.

6 Ye mountains, that ye skipped like rams: and ye little hills, like young sheep.

7 Tremble thou earth, at the presence of the Lord: at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water: and the flint stone into a springing well.

The Cxv. Psalm.

Non nobis Domine.

1 Not unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say: Where is now their God.

3 As for our God, he is in heaven: he hath don whatso-
ever pleased him.
4 Their idols are silver and gold: even the work of mens
hands.
5 They have mouthes and speak not: eyes have they, and
see not.
6 They have eares, and hear not: noses have they, and
smell not.
7 They have hands, and handle not; feet have they, and
walk not: neither speak they through their throat.
8 They that make them, are like unto them: and so are
all such as put their trust in them.
9 But [thou house of] Israel, trust thou in the Lord: —
he is their succour and defence.
10 Ye house of Aaron, put your trust in the Lord: he is —
their helper and defender.
11 Ye that fear the Lord, put your trust in the Lord: he is
their helper and defender.
12 The Lord hath been mindfull of us, and he shall bless
us: even he shall bless the house of Israel, he shall bless —
the house of Aaron.
13 He shall bless them that fear the Lord: both small
and great.
14 The Lord shall increase you more: and more: you —
and your children.
15 Ye are the blessed of the Lord: who made heaven
and earth.
16 All the whole heavens are the Lords: the earth hath
he given to the children of men.
17 The dead praise not thee, O Lord: neither all they —
that go down into silence.
18 But we will praise the Lord: from this time forth
for evermore. Praise the Lord.

The

The Psalms.

The CXVI. Psalm.

Morning Prayer.

Dilexi quoniam.

1 I am well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord for all the benefits that he hath done unto me?

12 I will receive the Cup of Salvation: and call upon the name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

The Cxvii. Psalm.

Laudate Dominum

1. O praise the Lord all ye heathen: praise him all ye nations.
2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

The Cxviii. Psalm.

Confitemini Domino.

1 O give thanks unto the Lord, for he is gracious: because his mercy endureth forever.
2 Let Israel now confess [that he is gracious: and that] his mercy endureth forever.
3 Let the house of Aaron now confess: that his mercy endureth forever.
4 Yea, let them now that fear the Lord confess: that his mercy endureth forever.
5 I called upon the Lord in trouble: and the Lord heard me at large.
6 The Lord is on my side: I will not fear what man doth unto me.
7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.
8 It is better to trust in the Lord: than to put any confidence in man.
9 It is better to trust in the Lord: than to put any confidence in princes.
10 All nations compassed me round about: but in the Name of the Lord will I destroy them.
11 They kept me in on every side; they kept me in I say, on every side: but in the Name of the Lord will I destroy them.

They

The Psalms.

12 They came about me like bees, and are extinct, even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my song: and is become my Salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: and declare the works of the Lord.

18 The Lord hath chastened, and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my Salvation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is x the Lords doings: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25. Help [me] now O Lord: O Lord send [us] now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light: bind the

sacrifice

The 24. Day.

The Psalms.

sacrifice with songs, yea even unto the horns of the altar.
28 Thou art my God, and I will thank thee: thou art my God and I will praise thee.
29 O give thanks unto the Lord for he is gracious: and his mercy endureth for ever.

The cxix. Psalm.

Evening Prayer.

Beati immaculati.

1 Blessed are those that are undefiled in the way: and walk in the law of the Lord.
2 Blessed are they that keep his testimonies: and seek him with their whole heart.
3 For they who do no wickedness: walk in his ways.
4 Thou hast charged: that we shall diligently keep thy commandments.
5 O that my ways were made so direct: that I might keep thy statutes.
6 So shall I not be confounded: while I have respect unto all thy commandments.
7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.
8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget?

1 Wherewithall shall a young man cleanse his way? even by ruling himself after thy word.
2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.
3 Thy words have I hid within my heart: that I should not sin against thee.
4 Blessed art thou, O Lord: O teach me thy statutes.
5 With my lips have I been telling: of all the judgments of thy mouth.

J

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

1 O do well unto thy servant: that I may live, and keep thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

Adhæsit pavimento.

1 My soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have knowledged my ways, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and grant me thy law graciously.

The 25. Day.

The Psalms.

6 I have chosen the way of truth: and thy judgements have I laid before me.

7 I have stuck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at liberty.

Legem pone.

Morning Prayer.

1 Teach me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 O turn away mine eyes; lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in ~~x x x x~~ thy commandments: O quicken me in thy righteousness.

Et veniat super me

1. Let thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2. So shall I make answer unto my Blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

4 So shall I always keep thy law: yea, for ever and ever.

5. And I will walk at liberty: for I seek thy commandments.

J

6. I will speak of thy Testimonies also, even before kings: — and will not be ashamed.

7. And my delight shall be in thy Commandments: which I have loved.

8 My hands also will I lift up unto thy Commandments, — which I have loved: and my study shall be in thy Statutes.

Memor esto servi tui.

1 O think upon thy servant, as concerning thy Word: — wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy Word — hath quickened me.

3 The proud have had me exceedingly in derision: yet have I not shrinked from thy Law.

4 For I remembred thine everlasting judgments, O Lord: — and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy — Law.

6 Thy Statutes have been my songs in the house of my — pilgrimage.

7 I have thought upon thy Name, O Lord, in the night — season: and have kept thy Law.

8 This I had: because I kept thy Commandments.

Portio mea Domine.

1 Thou art my portion, O Lord: I have promised to keep thy Law.

2 I made my humble petition in thy presence with my — whole heart: O be merciful unto me, according to thy Word.

3 I called mine own ways to remembrance: and turned my feet unto thy Testimonies.

4 I made haste, and prolonged not the time: to keep thy — Commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy Law.

The 25. Day.

The Psalms.

6. At midnight I will rise to give thanks unto thee: — because of thy righteous Judgements.

7 I am a companion of all them that fear thee: and keep thy Commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem fecisti.

1 O Lord, thou hast dealt graciously with thy servant: — according unto thy Word.

2 O learn me true understanding and knowledge: for I have believed thy Commandments.

3 Before I was troubled, I went wrong: but now have I kept thy Word.

4 Thou art good and gracious: O teach me thy Statutes.

5 The proud have imagined a lie against me: but I — will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me, that I have been in trouble: that I may learn thy Statutes.

8 The law of thy mouth is dearer unto me: than thousands of gold, and silver.

Manus tuæ fecerunt me.

Evening Prayer

1 Thy hands have made me, and fashioned me: O give me understanding, that I may learn thy Commandments.

2 They that fear thee, will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgements are right: and that thou, of very faithfulness, hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6. Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7. Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

1 My soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word, saying: O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet do I not forget thy statutes.

4 How many are the days of thy servant: when wilt thou be avenged of them that persecute me.

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving kindness: and so shall I keep the testimonies of thy mouth.

In eternum Domine.

1 O Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them

The 26. Day.

The Psalms.

thou thou hast quickned me.

6 I am thine, O save me: for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi.

1 [Lord] what love have I unto thy Law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser then mine enemies: for they are ever with me.

3 I have more understanding then my teachers: for thy testimonies are my study.

4 I am wiser then the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgments: for thou teachest me.

7 O how sweet are thy words unto my throat! yea, sweeter then honey unto my mouth.

8 Through thy commandments I get understanding: therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

1 Thy word is a lantern unto my feet: and a light unto my paths.

2 I have sworn, and am stedfastly purposed to keep thy righteous judgments.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.

My

5 My soul is alway in my hand: yet do I not forget thy Law.

6 The ungodly have laid a snare for me: But yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applyed my heart to fulfill thy statutes alway: even unto the end.

Iniquos odio habui.

1 I hate them that imagin evil things: but thy Law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy Word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea my delight shall be ever in thy statutes

6 Thou hast trodden down all them that depart from thy statutes: for they imagin but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments

Feci Judicium.

1 I deal with the thing that is lawfull, and right: O give me not over unto mine oppressours.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy:

and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy Law.

7 For I love thy commandments above gold, and precious stone.

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhorre.

Mirabilia.

1 Thy testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Show the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Justus es Domine.

1 Righteous art thou, O Lord: and true is thy judgement.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy Law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

clamavi in toto corde meo.

1 I call with my whole heart: hear me, O Lord, I will keep thy statutes.

Evening Prayer.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long since that thou hast grounded them for ever.

Vide humilitatem.

1 Consider mine adversity, and deliver me: for I do not forget thy Law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me, as thou art wont.

The 26 Day.

The Psalms.

5 Many there are that trouble me and persecute me: yet do I not swerve from thy testimonies

6 It grieveth me, when I see the transgressors: because they keep not thy Law.

7 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving kindness.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

1 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils

3 As for lies, I hate and abhor them: but thy Law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgments.

5 Great is the peace that they have who love thy Law: and they are not offended at it.

6 Lord I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

1 Let my complaint come before thee, O Lord: give me understanding according to thy Word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

J

6 I have longed for thy saving health, O Lord: and in thy Law is my delight.

7 O let my soul live, and it shall praise thee: and thy judgments shall help me.

8 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy Commandments.

Ad Dominum. The CXX. Psalm.

Morning Prayer.

1 When I was in trouble I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given, or done unto thee, thou false tongue? even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I speak [unto them] thereof: they make them ready to battel.

The CXXI. Psalm

Levavi oculos.

1 I will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

6 So that the sun shall not burn thee by day: neither

The 27. Day.

The Psalms.

the Moon by night.

7 The Lord shall preserve thee from all evil: yea it is even he that shall keep thy soule.

8 The Lord shall preserve thy going out, and thy coming in from this time forth for evermore.

The cxxii. Psalm.

Lætatus sum.

1 I was glad, when they said unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is built as a city: that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plentousness within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea because of the house of the Lord our God: I will seek to do thee good.

The cxxiii. Psalm.

Ad te levavi oculos meos.

1 Unto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: —

for

for we are utterly dispised.

4 Our soul is filled with the scornfull reproof of the wealthy: and with the despitefulness of the proud.

The .Cxxiv. Psalm.

Nisi quia Dominus.

1 If the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us.

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

The Cxxv. Psalm.

Qui confidunt.

1 They that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hands unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

In

The 27. Day.

Evening Prayer

The Psalms.

The CXXVI. Psalm.

In convertendo.

1 When the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea the Lord hath done great things for us already: whereof we rejoice.

5 Turn our captivity O Lord: as the rivers in the south.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

The CXXVII. Psalm.

Nisi Dominus.

1 Except the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour, that ye haste to rise by early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo children, and the fruit of the womb: are an heritage, and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed, when they speak with their enemies in the Gate.

The CXXVIII. Psalm.

Beati omnes

Blessed

The Psalms.

1 Blessed are they that fear the Lord: and walk in his ways.

2 For thou shalt eat the labours of thine hands: O well is thee and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: upon the walls of thine house.

4 Thy children like the olive branches round about thy table.

5 Lo thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children: and peace upon Israel.

The Cxxix. Psalm.

Sæpe expugnaverunt.

1 Many a time have they fought against me from my youth up: may Israel now say.

2 Yea many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evill will at Sion.

6 Let them be even as the grass growing upon the house-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bosom.

8 So that they who go by, say not so much as The Lord prosper you: we wish you good luck in the Name of the Lord

The Cxxx. Psalm.

De profundis.

The 28. Day.

The Psalms.

1 Out of the deep have I called unto thee, O Lord: Lord hear my voice.

2 O Let thine ears consider well the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

The cxxxi. Psalm.

Domine non est.

1 Lord, I am not high minded: I have no proud looks.

2 I do not exercise myself in great matters: which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea my soul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for evermore.

The cxxxii. Psalm.

Memento Domine.

Morning Prayer.

1 Lord remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine house: nor climb up into my bed.

4 I will not suffer mine eyes to sleep, nor mine eyelids to

slumber.

slumber; [neither the Temples of my head to take any rest.]

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord into thy resting place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant David's sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithfull oath unto David: and he shall not shrink from it.

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfie her poor with bread.

17 I will deck her priests with health: and her saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall cloth them with shame: but upon himself shall his crown flourish.

The cxxxiii. Psalm.

Ecce

The 20. Day.

The Psalms.

Ecce quam bonum.

1 Behold, how good, and joyfull a thing it is: brethren to dwell together in Vnity.

2 It is like the precious ointment, vpon the head, that ran down, vnto the beard: even vnto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

The cxxxiv. Psalm.

Ecce nunc.

1 Behold [now] praise the Lord: all ye servants of the Lord.

2 Ye that by night stand in the house of the Lord: [even in the Courts of the house of our God]

3 Lift vp your hands in the sanctuary: and praise the Lord.

4 The Lord that made heaven and earth, give thee blessing out of Sion.

The cxxxv. Psalm.

Laudate nomen.

1 O praise the Lord: laud ye the Name of the Lord, praise [it] O ye servants of the Lord.

2 Ye that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord for the Lord is gracious: O sing praises vnto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob vnto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all Gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds, from the ends of the world: and sendeth forth lightnings, with the rain ar-

Stinging

bringing the winds out of his treasuries.
8 He smote the first-born of Egypt: both of man and beast.
9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and upon all his servants.
10 He smote divers nations: and slew mighty kings.
11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan.
12 And gave their land to be an heritage: even an heritage unto Israel his people.
13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.
14 For the Lord will avenge his people: and be gracious unto his servants.
15 As for the images of the heathen, they are but silver and gold: the work of men's hands.
16 They have mouths, and speak not: eyes have they, but they see not.
17 They have ears, and yet they hear not: neither is there any breath in their mouths.
18 They that make them, are like unto them: and so are all they that put their trust in them.
19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.
20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.
21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

The CXXXVI. Psalm.

Confitemini.

1 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.
2 O give thanks unto the God of all gods: for his mercy—

Evening Prayer.

endureth

endureth for ever.

3 O thank the Lord of all Lords: for his mercy endureth for ever.

4 Who only doth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever.

8 The sun to rule the day: for his mercy endureth for ever.

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever.

11 And brought out Israel from among them: for his mercy endureth for ever.

12 With a mighty hand, and stretched out arm: for his mercy endureth for ever.

13 Who divided the red Sea in two parts: for his mercy endureth for ever.

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the red Sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17. Who smote great Kings: for his mercy endureth for ever.

18 Yea and slew mighty Kings: for his mercy endureth for ever.

19 Sehon King of the Amorites: for his mercy endureth for ever.

20 And Og thie king of Basan: for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mercy endureth for ever.

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembred us when we were in trouble: for his mercy endureth for ever.

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

[27 O give thanks unto the Lord of Lords: for his mercy endureth for ever.]

The CXXXVII. Psalm.

Super flumina.

1 By the waters of Babylon we sate down and wept: when we remembred [thee, O] Sion.

2 As for our harps, we hanged them by: upon the trees that are therein.

3 For they that led us away captive required [of] us then a song, and melody in our heaviness: sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget [her cunning].

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

The 29. Day.

The Psalms.

8. O daughter of Babylon, wasted with misery: yea, — happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children: and — throweth them against the stones.

The CXXXVIII. Psalm.

Confitebor tibi.

1. I will give thanks unto thee, O Lord, with my whole — heart: even before the Gods, will I sing praise unto thee.

2. I will worship toward thy holy temple, and praise thy Name because of thy loving kindness and truth: for thou — hast magnified thy Name, and thy word above all things.

3. When I called upon thee, thou heardest me: and endued'st my soul with much strength.

4. All the kings of the earth shall praise thee, O Lord: — for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect — unto the lowly: as for the proud, he beholdeth [them] afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the fu — riousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward — me: yea thy mercy, O Lord, endureth for ever. Despise not then the works of thine own hands.

The CXXXIX. Psalm.

Domine probasti.

Morning Prayer.

1 O Lord thou hast searched me out, and known me: thou — knowest my down-sitting, and mine uprising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and —

spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4. Thou hast fashioned me behind, and before: and laid thine hand upon me.

5. Such knowledge is too wonderful, and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy spirit: or whither shall I go then from thy presence.

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea.

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure, the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect, and in thy book were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

The 29. Day.

The Psalms.

19. Wilt thou not slay the wicked, O God? depart from me ye blood-thirsty men.
20. For they speak unrighteously against thee: and thine enemies take thy name in vain.
21. Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?
22. Yea I hate them right sore: even as though they were mine enemies.
23. Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.
24. Look well, if there be any way of wickedness in me: and lead me in the way everlasting.

The cxl. Psalm.

Eripe me Domine.

1 Deliver me, O Lord, from the evil man: and preserve me from the wicked man.
2. Who imagine mischief in their hearts: and stir up strife all the day long.
3. They have sharpened their tongues like a serpent: adders poison is under their lips.
4. Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.
5. The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.
6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.
7. O Lord God, thou strength of my health: thou hast covered my head in the day of battel.
8. Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.
9. Let the mischief of their own lips fall upon the head

of them: that compass me about.

10. Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11. A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12. Sure I am, that the Lord will avenge the poor: and maintain the cause of the helpless.

13. The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

The cxli. Psalm.

Domine clamavi.

1. Lord I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2. Let my prayer be set forth in thy sight, as the incense: and let the lifting up of my hands be an evening sacrifice.

3. Set a watch, O Lord, before my mouth: and keep the door of my lips.

4. O Let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5. Let the righteous rather smite me friendly: and reprove me.

6. But let not the excellent balm break my head: yea, I will pray yet against their wickedness.

7. Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8. Our bones lie scattered before the pit: like as when one breaketh and heweth [wood] upon the earth.

9. But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10. Keep me from the snare that they have laid for me.

and

The 29. Day

The Psalms.

and from the traps of the wicked doers.
11. Let the ungodly fall into their own nets together: — and let me ever escape them.

The cxlii. Psalm.

Voce mea ad Dominum.

Evening Prayer.

1. I cryed unto the Lord with my voice: yea even unto the Lord did I make my supplication.
2. I poured out my complaints before him: and shewed him of my trouble.
3. When my spirit was in heaviness, thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.
4. I looked also upon my right hand: and saw there was no man that would know me.
5. I had no place to flee unto: and no man cared for my soul.
6. I cried unto thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.
7. Consider my complaint: for I am brought very low.
8. O deliver me from my persecutors: for they are too strong for me.
9. Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

The cxliii. Psalm.

Domine exaudi.

1. Hear my prayer, O Lord, and consider my desire: hearken unto me for thy truth, and righteousness sake.
2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified.
3. For the enemy hath persecuted my soul, he hath smitten

my

my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul [gaspeth] unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8. O Let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9. Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10. Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11. Quicken me, O Lord, for thy Name's sake: and for thy righteousness sake bring my soul out of trouble.

12. And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant

The cxliv. Psalm.

Benedictus Dominus.

In Morning Prayer

1. Blessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight.

2. My hope, and my fortress, my castle, and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3. Lord, what is man, that thou hast such regard unto him: or the son of man that thou so regardest him.

4. Man is like a thing of nought: his time passeth away

like

like a shadow.

5. Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6. Cast forth [thy] lightning, and tear them: shoot out thine arrows, and consume them.

7. Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children,

8. Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9. I will sing a new song unto thee, O God: and sing praises unto thee upon a ten stringed Lute.

10. Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11. Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12. That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full, and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people, who have the Lord for their God.

The CXLV. Psalm.

Exaltabo te, Deus.

1. I will magnifie thee, O God my king: and I will praise thy Name for ever and ever.

2. Every day will I give thanks unto thee: and praise thy Name for ever, and ever.

great

3. Great is the Lord, and marvellous worthy to be praised: there is no end of his greatness.

4. One generation shall praise thy works unto another: and declare thy power.

5. As for me, I will be talking of thy worshipful glory, thy praise, and wonderous works.

6. So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7. The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8. The Lord is gracious and merciful: long suffering, and of great goodness.

9. The Lord is loving unto every man: and his mercy is over all his works.

10. All thy works praise thee, O Lord: and thy Saints give thanks unto thee.

11. They shew the glory of thy kingdom: and talk of thy power.

12. That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13. Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14. The Lord upholdeth all such as fall: and lifteth up all those that are down.

15. The eyes of all wait upon thee (O Lord) and thou givest them their meat in due season.

16. Thou openest thine hand: and fillest all things living with plenteousness.

17. The Lord is righteous in all his ways: and holy in all his works.

18. The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19. He will fulfill the desire of them that fear him: he also will hear their cry, and will help them.

The

6 The 30 Day

The Psalms.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

The cxlvi. Psalm.

Lauda anima mea.

1 Praise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Who made heaven and earth, the sea, and all that therein is: who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord raiseth up the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widow: as for the way of the ungodly he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

The cxlvii. Psalm.

Laudate Dominum.

Evening Prayer.

1 O praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyfull and pleasant thing it is to be thankfull.

The

The Psalms.

2 The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their Names.

5 Great is our Lord, and great is his power: [yea, and] his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains [and herb for the use of men.]

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flower of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wool: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he blow-eth with his wind, and the waters flow.

&c.

The 30. Day.

The Psalms.

19 He sheweth his word unto Jacob: his statutes, and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

The CXLVIII. Psalm.

Laudate Dominum.

1 O praise the Lord of heaven: praise him in the height.

2 Praise him all ye Angels of his: praise him all his hosts.

3 Praise him Sun and moon: praise him all ye stars and light.

4 Praise him all ye heavens: and ye waters, that are above the heavens.

5 Let them praise the Name of the Lord: for [he spake the word, and they were made;] he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law, which shall not be broken.

7 Praise the Lord upon earth: ye dragons, and all deeps.

8 Fire and hail, snow and vapours: wind and storm fulfilling his word.

9 Mountains and all hills: fruitful trees, and all cedars.

10 Beasts, and all cattle: worms and feathered fowls.

11 Kings of the earth, and all people: princes, and all judges of the world.

12 Young men and maidens, old men and children praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his Saints shall praise him: even the children of Israel, even the people that serveth him.

The Psalms.

The cxlix. Psalm.

Cantate Domino.

1 O sing unto the Lord a new song: let the congregation of Saints praise him.

2 Let Israel rejoice in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek hearted.

5 Let the Saints be joyful with glory: let them rejoice in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands.

7 To be avenged of the heathen: and to rebuke the people.

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his Saints.

The cl. Psalm.

Laudate Dominum.

1 O praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord. —.

Formes of Prayer to be vsed at Sea.

The Morning and Evening Service to be vsed daily at Sea, shall be the same which is appointed in the book of Common Prayer.

These two following Prayers are to be also vsed in his Majesties Navy every day.

O eternall Lord God, who alone spreadest out the Heavens, and rulest the raging of the Sea; who hast compassed the waters with bounds, vntill day and night come to an end: be pleased to receive into thy Almighty and most gracious protection, the persons of vs thy Servants and the Fleet in which we serve: Preserve vs from the dangers of the Sea, and from the violence of the enemy, that we may be a safeguard vnto our most gracious Soveraign Lord King Charles, and his Kingdoms and a Security for such as pass on the Seas vpon their lawfull occasions. That the Inhabitants of our Iland may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the Land, with the fruits of our labours: and with a thankfull remembrance of thy mercies, to praise and glorifie thy holy name through Jesus Christ our Lord. Amen

The Collect.

Prevent vs O Lord, in all our doings, with thy most gracious favour, and further vs with thy continuall help, that in all our works begun, continued and ended in thee; we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life through Jesus Christ our Lord. Amen.

Formes of Prayer

Prayers to be vsed in Storms at Sea.

O most powerfull and glorious Lord God, at whose commaund the winds blow, and lift vp the waues of the sea, and who stillest the rage thereof: We thy Creatures, but miserable sinners, do in this our great distresse cry vnto thee for help. Saue Lord, or else we perish. We confesse when we haue been safe, and seen all things quiet about vs, we haue forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commaundments: But now we see how terrible thou art in all thy works of wonder; the great God, to be feared aboue all. And therefore we adore thy Diuine Majesty, acknowledging thy power, and imploring thy goodnes. Helpe Lord, and saue vs for thy mercy sake in Iesus Christ thy Son our Lord. Amen.

Or this.

O most Glorious, and Gracious Lord God, who dwellest in heauen, but beholdest all things below. Looke down we beseech thee, and hear vs, calling out of the depth of misery, and out of the iaws of this death which is ready now to swallow vs vp. Saue Lord, or else we perish. The liuing, the Liuing shall praise thee. O Lord thy word of commaund, to rebuke the raging winds, and the roaring sea, that we being deliuered from this distresse, may liue to serue thee, and to glorifie thy Name all the dayes of our life. Heare Lord, and saue vs, for the infinite merits of our blessed Saviour, thy Son our Lord Iesus Christ. Amen.

The Prayer to be said before a Fight at Sea against any Enemy.

O most powerfull and glorious Lord God, the Lord of Hosts, that rulest and commaundest all things; Thou sittest

to be vsed at Sea.

in the Throne iudging right; And therefore we make our ad-
dresse to thy diuine Maiesty in this our necessity, that thou
wouldest take the cause into thine own hand, and iudge be-
tween vs and our enemies. Stir vp thy strength, O Lord, and
come and helpe vs; for thou giuest not alway the battell to the
strong, but canst saue by many or by few. O let not our sins
now rise against vs for vengeance but hear vs thy poore ser-
vants begging mercy, and imploring thy help, and that thou
wouldest be a defence vnto vs against the fury of the enemy.
Make it appear that thou art our Sauiour, and mighty deliverer
through Iesus Christ our Lord. Amen.

Generall Prayers.

Short Prayers for single persons that cannot meet to ioine in prayer with others by reason of the fight or storm.

Lord be mercifull to vs sinners, and saue vs for thy mercies sake.
Thou art the great God that hast made, and rulest all things:
O deliver vs for thy Names sake.
Thou art the great God to be feared above all: O saue vs that
we may praise thee.

Speciall Prayers with respect to the Enemy.

Thou, O Lord, art iust and powerfull; O defend our cause
against the fury of the enemy.
O God, thou art a strong tower of defence to all that flie vn-
to thee: O saue vs from the violence of the enemy.
O Lord of Hosts fight for vs, that we may glorifie thee.
O suffer vs not to sink vnder the weight of our sins or the
violence of the enemy.
O Lord arise, helpe vs, and deliver vs for thy Names sake.

Short prayers in respect of a Storm.

Thou, O Lord that stillest the raging of the Sea: hear, hear vs

and

and save vs, that we perish not.

O blessed Saviour that didst save thy Disciples, ready to perish in a storm: hear vs, and save vs, we beseech thee.

Lord have mercy vpon vs.
Christ have mercy vpon vs.
Lord have mercy vpon vs.
℣ Lord hear vs.
℟ Christ hear vs.

God the Father God the Son, God the holy Ghost have mercy vpon vs save vs now and evermore. Amen

Our Father which art in heaven Hallowed be thy name, Thy kingdom come, Thy will be done in earth as it is in heaven Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs, And lead vs not into temptation, But deliver vs from evil, For thine is the kingdom. The power, and the glory, For ever and ever. Amen.

When there shall be imminent danger as many as can be spared from necessary service in the ship, shall be called together, and make an humble Confession of their sinn to God: In which every one ought seriously to reflect vpon those particular sins of which his conscience shall accuse him: saying as followeth.

The Confession.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickednes, which we from time to time most grievously have committed by thought word and deed against thy divine Majesty, provoking most justly thy wrath and indignation against vs. We do ac-

earnestly

earnestly repent and be heartily sorry for those our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most mercifull Father, for thy Son our Lord Jesus Christs sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen

Then shall the Priest if there be any in the ship, pronounce this Absolution.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him: Have mercy upon you, pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm

O Be joyfull in God all ye lands: Sing praises unto his honour of his Name, make his praise to be glorious. *Jubilate Deo. Psal. 66.*

Say unto God, O how wonderfull art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither and behold the works of God: how wonderfull he is in his doing toward the children of men.

He turned the Sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever, his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

Formes of Prayer

O praise our God ye people: and make the voice of his praise to be heard.

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God hast proved us. thou also hast tryed us like as silver is tryed.

Thou broughtest us into the snare: and laidst trouble upon our loins.

Thou sufferedst men to ride over our head: we went through fire and water and thou broughtest us out into a wealthy place.

I will go into thine house with burnt offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer unto thee fat burnt sacrifice with the incense of rams: I will offer bullocks and Goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I imbine unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the holy Ghost
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Confitemini Domino Psal. 107

O give thanks unto the Lord for he is gracious: and his mercy endureth forever.

to be vsed at sea

Let them giue thanks, whom the Lord hath redeemed: and de-
liuered from the hand of the enemy.

And gathered them out of the lands, from the east, and
from the west: from the north and from the south.

They went astray in the wildernes out of the way: and
found no city to dwell in.

Hungry and thirsty: their soul fainted in them.

So they cried vnto the Lord in their trouble: and he
deliuered them from their distres.

He led them forth by the right way: that they might go to
the city where they dwelt.

O that men would therefore praise the Lord for his good-
nes: and declare the wonders that he doth for the children
of men.

For he satisfieth the empty soul: and filleth the hungry
soul with goodnes.

Such as sit in darknes, and in the shadow of death: being
fast bound in misery and iron.

Because they rebelled against the words of the Lord: —
and lightly regarded the counsel of the most high.

So also brought down their heart through heauines:
they fell down, and there was none to help them vp.

So, when they cryed vnto the Lord in their trouble: he —
deliuered them out of their distres.

For he brought them out of darknes, and out of the sha-
dow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his —
goodnes: and declare the wonders that he doth for the chil-
dren of men.

For he hath broken the gates of brass: and smitten the
bars of iron in sunder.

Foolish men are plagued for their offence: and because of
their wickednes.

Their

Their soul abhorred all manner of meat: and they were even hard at death's door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word, and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness.

They that go down to the sea in ships: and occupy their business in great waters.

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away, because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits' end.

So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders.

Who turneth the floods into a wilderness: and driveth-

vp the Water-springs.

A fruitfull land maketh he barren: for the wickednes of them that dwell therein.

Again he maketh the wildernes a standing water: and water-springs of a dry ground.

And there he setteth the hungry: that they may build them a city to dwell in.

That they may sow their land, and plant vineyards: to yield them fruits of increase.

He blesseth them so that they multiply exceedingly: and suffereth not their cattel to decrease.

And again, when they are minished, and brought low: through oppression, through any plague or trouble.

Though he suffer them to be evil intreated through Tyrants: and let them wander out of the way in the wildernes.

Yet helpeth he the poore out of misery: and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice: and the mouth of all wickednes shall be stopped.

Whoso is wise will ponder these things: and they shall understand the loving kindnes of the Lord.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Collects of Thanksgiving.

O most blessed and glorious Lord God, who art of infinite goodnes and mercy, we thy poor creatures, whom thou hast made, and preserved, holding our soules in life, and now returning vs out of the iawes of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou hearest vs when we call in our trouble,

and

and didst not cast out our prayer, which we made before thee, in our great distress, even when we gave all for lost; our Ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully remand a deliverance; for which we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this.

Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerfull and gracious a God thou art, how able and ready to help them that trust in thee. Thou hast shewed us, how both winde and sea obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorifie thy Name for this thy mercy, in saving us when we were ready to perish. And we beseech thee make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives in being more obedient to thy holy commandments. Continue, we beseech thee this thy goodness to us, that we whom thou hast saved, may serve thee in holiness and righteousness all the dayes of our life, through Jesus Christ our Lord and Saviour. Amen.

A Hymn of praise and thanksgiving after a dangerous Tempest.

O come, let us give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

Great is the Lord, and greatly to be praised: let the redeemed of the Lord say so, whom he hath delivered from

the

to be vsed at Sea.

the mortilss rage of the Sea.

The Lord is gratious, and full of compassion, slow to anger, and of great mercy.

He hath not dealt with vs according to our sins, neither rewarded vs according to our iniquities.

But as the heaven is high above the earth, so great hath been his mercy toward vs.

We found trouble and heaviness, we were even at death's door.

The waters of the sea had well nigh covered vs, the proud waters had well nigh gone over our soul.

The sea roared, and the stormy winds lifted up the waves thereof.

We were carried up, as it were, to heaven, and thrown down again into the deep; our soul melted within vs, because of trouble.

Then cried we unto thee, O Lord, and thou didst deliver vs out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants, but didst hear our cry, and hast saved vs.

Thou didst send forth thy commandment, and the windy storm raised, and was turned into a calm.

O let vs therefore praise the Lord for his goodness, and declare the wonders that he hath done, and still doth for the children of men.

Praised be the Lord daily, even the Lord that helpeth vs, and poureth his benefits upon vs.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made vs glad through the operation of thy hands, and we will triumph in thy praise.

Blessed be the Lord God, even the Lord God, who only doth wondrous things.

And blessed be the Name of his Majesty for ever; And let every one of vs say, Amen, Amen.

Glory

Formes of Praver

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning is now, and ever shall be: — world without end. Amen.

2 Cor. 13. The Grace of our Lord Jesus Christ, and the love of God, and — the fellowship of the holy Ghost be with us all evermore. Amen.

After Victory or Deliverance from an Enemy. A Psalm or Hymn of praise, and thanksgiving after Victory.

If the Lord had not been on our side, now may we say: — If the Lord himself had not been on our side, when men rose — up against us.

They had swallowed us up quick, when they were so — wrathfully displeased at us.

Yea the waters had drowned us, and the stream had gone over our soul. the deep waters of the proud had gone over — our soul.

But praised be the Lord, who hath not given us over as a prey unto them.

The Lord hath wrought a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us; but thy right hand, and thine arm, — and the light of thy countenance, because thou hast a favour unto us.

The Lord hath appeared for us; the Lord hath covered — our heads, and made us to stand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dasht in pieces those that rose up — against us.

Therefore not unto us, O Lord, not unto us, but unto thy name be given the glory.

The

to be vsed at Sea

The Lord hath don great things for vs, the Lord hath don great things for vs, for which we reioice.

Our help standeth in the name of the Lord, who hath made heaven and earth.

Blessed be the Name of the Lord, from this time forth for-evermore.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the Beginning, is now and ever shall be: world without end. Amen.

After this Hymn may be sung the TE-DEVM.

Then this Collect.

O Almighty God, the soveraign Commander of all the world in whose hand is power and might, which none is able to withstand: we in-bless and magnifie thy great and glorious name for this happy Victory; the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And we beseech thee, give vs grace to im-prove this great mercy to thy glory, the advancement of thy Gospel, the honour of our Soveraign, and as much as in vs lyeth, to the good of all mankind. And we beseech thee give vs such a sense of thy great mercy, as may ingage vs to a true thankfulness; such as may appear in our lives by an humble holy and obedient walking before thee all our dayes, through Jesus Christ our Lord. To whom with thee and the holy Spirit, as for all thy mercyes, so in particular for this Victory and deliverance, be all glory and honour, world without end. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with vs all evermore. Amen. 2. Cor. 13.

Buriall of the Dead at Sea. ~-

At the Buriall of their Dead at Sea.

¶ The Office in the Common-prayer-book may be vsed: only in stead of these words [We therefore commit his body to the ground, Earth to earth &c.] say; We therefore commit his body to the Deep, to be turned into Corruption, looking for the resurrection of the body (when the Sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ, who at his coming, shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

The Forme and Manner of Making, Ordeining, and Consecrating of Bishops, Priests, and Deacons, According to the Order of the Church of England

London
Printed by the Printers to the Kings most excellt Majestie.

The Preface.

It is evident unto all men, diligently reading holy Scripture, and ancient Authors, That from the Apostles time there have been three Orders of Ministers in Christs Church; Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by publique prayer with imposition of hands were approved, and admitted thereunto by lawfull authority. And therefore to the intent that these orders may be continued, and reverently used and esteemed in the Church of England; No man shall be accounted or taken to be a lawfull Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called tryed examined, and admitted thereunto, according to this Form hereafter following, or hath had formerly Episcopall Consecration or Ordination.

And none shall be admitted a Deacon, except he be twenty three years of age, Unless he have a Faculty. And every man which is to be admitted a Priest shall be full four and twenty years old. And every man which is to be ordered, or consecrated Bishop shall be fully thirty years of age.

And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without Crime, and after examination and tryall finding him learned in the Latine tongue, and sufficiently instructed in holy Scripture, may at the time appointed in the Canon, or else on any great occasion, upon some other Sunday or holy-day in the face of the Church, admit him a Deacon in such manner and form as hereafter followeth.

The

The Forme and Manner of making of Deacons

¶ When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty, and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their Office.

¶ First the Arch-Deacon or his Deputie shall present vnto the Bishop (sitting in his Chair, near to the holy Table) such as desire to be ordeined Deacons; (each of them being decently habited) saying these words.

Reverend Father in God, I present vnto you these persons present, to be admitted Deacons.

¶ The Bishop.

Take heed that the persons whom ye present vnto vs, be apt and meet for their learning, and godly conversation to exercise their ministrie duly, to the honour of God, and the edifying of his Church.

The Arch-Deacon shall answer.

I have enquired of them, and also examined them, and think them so to be.

Then the Bishop shall say vnto the People.

Brethren; if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that office; Let him come forth in the Name of God, and show what the crime or impediment is.

And

The Ordering of Deacons.

And if any great Crime or Impediment be objected, the Bishop shall surcease from ordering that person vntill such time, as the party accused shall be found clear of that crime.

Then the Bishop (commending such as shall be found meet to be ordered, to the prayers of the congregation) shall, with the Clergie and people present, sing or say the Letany, with the prayers as followeth.

The Litany and Suffrages

O God the Father of heaven: have mercy vpon vs miserable sinners.

O God the Father of heaven, : haue mercy vpon vs miserable sinners.

O God the Son, Redeemer of the world: have mercy vpon vs miserable sinners.

O God the Son, Redeemer of the World: have mercy vpon vs miserable Sinners.

O God the holy Ghost, proceeding from the Father, and the Son: have mercy vpon vs miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy vpon vs miserable Sinners.

O holy, blessed, and glorious Trinitie, three persons, and one God: have mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons, and one God: have mercy vpon vs miserable sinners.

Remember not Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare vs, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for ever.

Spare vs, good Lord.

From all evil and mischief, from sin, from the craft, and assault of the devil, from thy wrath, and from everlasting damnation.

Good

The Ordering of Deacons.

Good Lord deliver vs.

From all blindnes of heart, from pride vain glory, and hy=
pocrisie, from envy, hatred, and malice, and all uncharitablenes.

Good Lord deliver vs.

From fornication, and all other deadly sin, and from all=
the assaults of the world, the flesh, and the devil.

Good Lord deliver vs.

From lightning, and tempest, from plague, pestilence, and
famine, from battel, and murder, and from sudden death.

Good Lord deliver vs.

From all sedition, privy conspiracy, and rebellion, from all
false doctrine, schism & hardnes of heart, and contempt
of thy word and commandment.

Good Lord deliver vs.

By the mysterie of thy holy Incarnation, by thy holy
Nativitie, and Circumcision, by thy Baptism, Fasting, and
Temptation.

Good Lord deliver vs.

By thine Agony, and bloody sweat, by thy Cross and Passi=
on, by thy precious Death, and Buriall, by thy glorious Resur=
rection and Ascension, and by the coming of the holy Ghost.

Good Lord deliver vs.

In all time of our tribulation, in all time of our wealth,
in the hour of death, and in the day of Judgement.

Good Lord deliver vs.

We sinners do beseech thee to hear us, O Lord God, and that
it may please thee to rule and govern thy holy Church, uni=
versall, in the right way

We beseech thee to hear us good Lord.

That it may please thee to keep and strengthen in the true
worshipping of thee in righteousnes, and holines of life, thy
servant Charles our most gracious King and Governour.

We beseech thee to hear us good Lord.

That it may please thee to rule his heart in thy faith,
fear, and love, and that he may evermore have affiance in thee
and ever seek thy honour and glory.

We beseech thee to hear us Good Lord.

That it may please thee to be his defender, and keeper,

giving

The Ordering of Deacons.

giving him the victorie over all his enemies.

We beseech thee to hear vs good Lord

That it may please thee to bless and preserve

We beseech thee to hear vs good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy word, and that both by their preaching, and living they may set it forth and shew it accordingly.

We beseech thee to hear vs good Lord.

That it may please thee to bless these thy servants, now to be admitted to the order of Deacons, [or Priests] and to powre thy grace upon them, that they may duly execute their office to the edifying of thy Church, and the glory of thy holy Name.

We beseech thee to hear vs good Lord.

That it may please thee to indue the Lords of the Counsell and all the Nobilitie with grace, wisdom, and understanding.

We beseech thee to hear vs good Lord.

That it may please thee to bless and keep the Magistrats, giving them grace to execute iustice, and to maintain truth.

We beseech thee to hear vs good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to hear vs good Lord.

That it may please thee to give to all Nations vnitie peace, and concord.

We beseech thee to hear vs, good Lord.

That it may please thee to give vs an heart to love and dread thee, and diligently to live after thy commandments.

We beseech thee to hear vs good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear vs good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived.

We beseech thee to hear vs good Lord.

That

The Ordering of Deacons.

That it may pleaſe thee, to ſtrengthen ſuch as do ſtand, and to comfort and help the weak hearted, and to raiſe vp them that fall, and finally, to beat down Satan vnder our feet.

We beſeech thee to hear vs good Lord.

That it may pleaſe thee, to ſuccour, help and comfort all that be in danger, neceſſity and tribulation.

We beſeech thee to hear vs good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons, and young children, and to ſhew thy pitie vpon all priſoners and captives.

We beſeech thee to hear vs good Lord.

That it may pleaſe thee to defend and prouide for the fatherleſs children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to hear vs good Lord.

That it may pleaſe thee to have mercy vpon all men.

We beeſeech thee to hear vs good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors and ſlanderers, and to turn their hearts.

We beſeech thee to hear vs good Lord.

That it may pleaſe thee to give and preſerve to our vſe, the kindly fruits of the earth, ſo as in due time we may enioy them.

We beſeech thee to hear vs good Lord.

That it may pleaſe thee to give vs true repentance, to forgive vs all our ſins, negligences, and ignorances, and to indue vs with the grace of thy holy Spirit, to amend our lives according to thy holy word.

We beſeech thee to hear vs good Lord.

Son of God: we beſeech thee to hear vs.

Son of God: we beſeech thee to hear vs.

O Lamb of God: that takeſt away the ſins of the world.

Grant vs thy peace.

O Lamb of God: that takeſt away the ſins of the world.

Have mercy vpon vs.

O Chriſt hear vs.

O Chriſt hear vs.

Lord have mercy vpon vs.

Lord

The Ordering of Deacons.

Lord have mercy vpon vs

Christ have mercy vpon vo

Christ have mercy vpon vs

Lord have mercy vpon vo

Lord have mercy vpon vs.

¶ Then shall the Priest (and the people with him) say the Lords Prayer.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come, Thy will be don in earth, as it is in heaven. Give vo this day our daily bread. And forgive vo our trespasses as we forgive them that trespass against vo. And lead vo not into temptation: But deliver vo from evil. Amen.

¶ Priest.

O Lord, deal not with vo after our sins.

¶ Answer.

Neither reward vo after our iniquities.

¶ Let vs pray.

O God merciful Father that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers vo that we make before thee in all our troubles and adversities, whensoever they oppress vs vo; and graciously hear vo, that those evils which the craft and subtilty of the devil or man worketh against vo may be brought to nought, and by the providence of thy goodness, they may be dispersed, that we thy servants being hurt by no persecutions may evermore give thanks vo unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, help vs, and deliver vs for thy Names sake.

O God, we have heard with our ears, and our fathers have declared vnto vo the noble works that thou didst in their days, and in the old time before them.

O Lord arise, help vs, and deliver vs for thine honour.

Glory be to the Father and to the Son: and to the holy Ghost.

¶ Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend vo, O Christ.

Graciously

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Graciously look upon our Afflictions.
Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.
Favourably with mercy hear our prayers.
O Son of David, have mercy upon us.
Both now and ever vouchsafe to hear us, O Christ.
Graciously hear us, O Christ, graciously hear us, O Lord Christ.

¶ Priest.

O Lord, let thy mercy be showed upon us.

Answer.

As we do put our trust in thee.

¶ Let us pray

We humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness, and pureness of living, to thy honour and glory, through our only Mediator, and Advocate Jesus Christ our Lord. Amen.

¶ Then shall be sung, or said, the service for the Communion, with the Collect and Epistle, and Gospel, as followeth.

The Collect.

Almighty God, who by thy divine providence, hast appointed divers orders of ministers in thy Church, and didst inspire thine Apostles to choose unto the order of Deacons the first Martyr S. Steven, with others, mercifully behold these thy servants now called to the like office and administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word, and good example, they may faithfully serve thee in this office to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth, and reigneth with thee, and the holy Ghost, now and for ever. Amen.

The

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The Epistle.

1. Tim. 3. 8. Likewise must the Deacons be grave, not double-tongued, not given much to wine, not greedie of filthy lucre: Holding the mysterie of the Faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blamelesse. Even so must their wives be grave, not slanderers, sober, faithfull in all things. Let the Deacons be husbands of one wife, ruling their children, and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldnesse in the Faith which is in Christ Jesus.

Or else this out of the sixth of the Acts of the Apostles.

Act. 6. 2. Then the twelve called the multitude of the Disciples unto them and said, It is not reason, that we should leave the word of God, and serve Tables. Wherefore brethren, look ye out among you seven men, of honest report, full of the holy Ghost and Wisdom: whom we may appoint over this businesse: But we will give our selves continually to prayer, and to the Ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antioch; whom they set before the Apostles: and when they had prayed they laid their hands on them. And the word of God increased, and the number of the Disciples multiplied in Jerusalem greatly; and a great company of the Priests were obedient to the faith.

And before the Gospel, the Bishop, sitting in his Chair, shall cause the Oath of the Kings Supremacy, and against the power and authoritie of all forreign Potentates, to be ministred unto every of them that are to be ordered.

The Oath of the Kings Soveraignty.

I A. B. do utterly testifie, and declare in my conscience, That the Kings Highnes is the only Supreme Governour of this Realm and of all other his Highnes's Dominions, and countries, as well in all Spirituall or Ecclesiasticall things or causes, as Temporall:

And

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And that no forraign Prince, Person, Prelate, State, or Potentate hath, or ought to have any Jurisdiction, power, Superiority preeminence or authority Ecclesiastical, or Spiritual, within this Realm. And therefore I do utterly renounce and forsake all forraign Jurisdictions, Powers Superiorities, and authorities; and do promise that from henceforth I shall bear faith and true Allegiance to the Kings Highness, his heirs, and lawfull Successors, and to my power shall assist, and defend all Jurisdictions, Priviledges, preeminences, and authorities, granted or belonging to the Kings Highness his heirs, and Successors, or united, and annexed to the Imperial Crown of this Realm. So help me God, and the Contents of this Book.

Then shall the Bishop examine every one of them that are to be ordered, in the presence of the people, after this manner following.

Do you trust that you are inwardly moved by the holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer.

I trust so.

The Bishop.

Do you think that you are truly called, according to the will of our Lord Jesus Christ, and the due order of this Realm, to the Ministrie of the Church?

Answer.

I think so.

The Bishop.

Do you unfeignedly believe all the Canonicall Scriptures of the old and New Testament.

Answer.

I do believe them.

The Bishop.

Will you diligently read the same unto the people assembled in the Church, where you shall be appointed to serve?

Answer

I will.

The

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The Bishop.

It appertaineth to the Office of a Deacon, in the Church — where he shall be appointed to serve, to assist the Priest in divine service, and especially when he ministreth the holy Communion, and to help him in the distribution thereof; and to read holy — Scriptures, and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest, to baptize Infants: and to preach, if he be admitted thereto by the — Bishop. And furthermore, it is his office, where provision is so made, to search for the sick poor and impotent people of the parish: to intimate their estates, Names, and places — where they dwell unto the Curate; that by his exhortation they — may be relieved with the Alms of the Parishioners, or others. — Will you do this gladly, and willingly?

Answer.

I will so do, by the help of God.

The Bishop.

Will you apply ~~it~~ all your diligence, to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ, and to make both your selves, and them (as much as in you lieth,) wholesome examples of the flock of Christ?

Answer.

I will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chief Ministers of the Church, and them to whom the charge and Government over you is committed; following with a glad ~~and~~ mind and will their godly admonitions?

Answer.

I will endeavour my self, the Lord being my helper.

Then the Bishop laying his hands severally upon the head of every one of them, humbly Kneeling before him, shall say:

Take thou authority to execute the Office of a Deacon, in the — Church of God committed unto thee; In the Name of the Father, — and of the Son, and of the holy Ghost. Amen.

Then shall the Bishop deliver to every one of them, the New Testament, saying.

Take thou authority to read the Gospel in the Church of —

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God; and to preach the same, if thou be thereto licensed by the Bishop himself.

Then one of them, appointed by the Bishop shall read.

The Gospel.

Let your loins be girded about, and your lights burning; — and ye your selves like unto men that wait for their Lord, — when he will return from the wedding; that when he cometh — and knocketh they may open unto him immediately; Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth, and serve them. And if he shall come in the second watch, or come in the third watch, and find them so; Blessed are those servants. S. Luke. 12. 35.

Then shall the Bishop proceed in the Communion, and all that are ordered, shall tarrie, and receive the holy Communion the same Day with the Bishop.

The Communion ended, after the last Collect, and immediately before the Benediction. Shall be said these Collects following.

Almighty God, giver of all good things, who of thy great goodness, hast vouchsafed to accept, and take these thy servants, unto the office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration; to have a ready will to observe all spiritual discipline: That they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferiour office, that they may be found worthy to be called unto the higher ministrie in thy Church, through the same thy Son, our Saviour Jesus Christ; to whom be glory and honour, world without end. Amen.

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Prevent us, O Lord, in all our doings with thy most gra-
cious favour, and further us with thy continual help: that
in all our works begun continued, and ended in thee, we
may glorifie thy holy Name, and finally by thy mercy obtain
everlasting life: through Jesus Christ our Lord. Amen.

The peace of God which passeth all understanding, keep
your hearts and minds in the knowledge and love of God, and
of his Son Jesus Christ our Lord. And the blessing of God
Almighty, the Father, the Son and the holy Ghost be amongst
you and remain with you always. Amen.

And here, it must be declared unto the Deacon that
he must continue in that office of a Deacon, the space of
a whole year, (except for reasonable causes it shall other-
wise seem good unto the Bishop) to the intent he may be per-
fect, and well expert in the things appertaining to the Ecclesiastical
Administration. In executing whereof, if he be found faithfull
and diligent he may be admitted by his Diocesan to the order
of Priesthood, at the times appointed in the Canon; or else on
urgent occasion, upon some other Sunday, or Holy-day in the
face of the Church in such manner and form as hereafter
followeth.

The

The Forme and Manner of Ordering of Priests.

When the Day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or exhortation, declaring the dutie and office of such as come to be admitted Priests, how necessary that order is in the Church of Christ, and also how the People ought to esteem them in their office.

First the Arch-Deacon, or in his Absence one appointed in his stead shall present unto the Bishop, sitting in his chair, near to the holy Table, all them that shall receive the order of Priesthood that day; (each of them being decently habited;) and say.

Reverend Father in God, I present unto you these persons present to be admitted to the Order of Priesthood.

The Bishop.

Take heed, that the persons whom ye present unto us, be apt and meet for their learning and godly conversation, to exercise their Ministry duly to the honour of God, and the edifying of his Church.

The Arch-Deacon shall answer.

I have enquired of them, and also examined them, and think them so to be.

Then the Bishop shall say unto the People.

Good people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood. For after due examination, we find not to the contrary, but that

they

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they be lawfully called to their function and ministrie; and that they be persons meet for the same. But yet if there be any of you, who knoweth any impediment, or notable crime in any of them, for the which he ought not to be received into this holy ministrie; Let him come forth in the name of God, and shew what the crime or impediment is.

And if any great crime, or Impediment be objected, the Bishop shall surcease from ordering that person vntill such time as the partie accused shall be found clear of that crime.

Then the Bishop (commending such as shall be found meet to be ordered, to the prayers of the Congregation) shall with the Clergie and people present sing or say the Letanie with the prayers as is before appointed in the forme of ordering Deacons; save only that in the proper suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted in stead of it.

Then shall be sung or said the Service for the Communion, with the Collect, Epistle and Gospel as followeth.

The Collect.

Almighty God, giver of all good things, who by thy holy Spirit hast appointed diverse orders of Ministers in the Church; Mercifully behold these thy servants now called to the office of Priesthood and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy Name and the edification of thy Church through the merits of our Saviour Jesus Christ; who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

The Epistle.

Eph. 4. 7. Vnto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts vnto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all Heavens, that he might fill all things.)

And

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And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints for the work of the ministrie, for the edifying of the body of Christ: Till we all come in the unitie of the faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fulnes of Christ

After this shall be read for the Gospel part of the ninth Chapter of S^t Matthew, as followeth.

When Jesus saw the multitudes, he was moved with compassion on them; because they fainted, and were scattered abroad, as sheep having no Shepheard. Then saith he unto his Disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. S. Matth. 9. 36.

Or else this, that followeth out of the tenth Chapter of S^t John.

Verily, verily I say unto you, He that entreth not by the door into the Sheepfold, but climbeth up some other way, the same is a Thief, and a Robber. But he that entreth in by the door, is the Shepheard of the sheep. To him the Porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a Stranger will they not follow, but will flee from him; for they know not the voice of Strangers. This Parable spake Jesus unto them, but they understood not what things they were, which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me, are Thieves, and Robbers, but the sheep did not hear them. I am the door: By me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepheard: The good Shepheard giveth his life for the sheep. But he that is an hireling, and not the Shepheard, whose own the sheep are not, seeth S. John. 10. 1.

the

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the wolfe coming, and leaveth the sheep, and fleeth; and the wolfe ratcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and carieth not for the sheep. I am the good shepheard, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: Them also I must bring, and they shall heare my voice; and there shall be one fold, and one Shepheard.

Then the Bishop, sitting in his chair, shall minister unto every one of them, the Oath concerning the Kings Supremacy, as it is before set forth in the forme for the ordering of Deacons. And that done he shall say unto them as hereafter followeth.

You have heard, Brethren, as well in your private examination as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance, this office is, whereunto ye are called. And now again we exhort you in the Name of our Lord Jesus Christ, That you have in remembrance unto how high a dignitie, and to how weighty an office, and charge ye are called; That is to say, to be Messengers, Watchmen and Stewards of the Lord; to teach and to premonish, to feed and provide for the Lords family; to seek for Christ his sheep that are dispersed abroad, and for his children, who are in the midst of this naughtie world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation whom you must serve, is his spouse, and his body. And if it shall happen the same Church, or any member thereof, to take any hurt or hinderance by reason of your negligence: ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with your selves the end of your ministry towards the

Children

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children of God towards the Spouse and Body of Christ: and see that you never cease your labour, your care, and diligence until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for Error in Religion, or for viciousness in life.

Forasmuch then as your Office is both of so great Worthiness and of so great difficulty; ye see, with how great care, and study ye ought to apply your selves, according that ye may shew your selves dutiful, and thankful unto that Lord who hath called you into this high Dignity; and also to beware that neither you your selves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; for that will and ability is given of God alone. Therefore ye ought, and have need to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work pertaining to the Salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same: Consider how studious ye ought to be in reading, and learning the Scriptures, and in framing the manners, both of your selves and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares, and studies.

We have good hope that you have well weighed, and pondered these things with your selves long before this time; and that you have throughly determined, by God's grace, to give your selves wholly to this Office, whereunto it hath pleased God to call you: So that, as much as lieth in you, you will apply your selves wholly to this one thing, and draw all your cares, and studies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ for the heavenly assistance of the holy Ghost, that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavor your selves from time to time to sanctify the lives of you, and yours, and to fashion them after the

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rule and doctrine of Christ, that ye may be unto his flock an holy example and pattern for the people to follow.

And now, that this present congregation of Christ here assembled, may also understand your mind and will in these things; and that this your promise may the more move you to do your duties; ye shall answer plainly to these things which, in the Name of God, and of his Church shall demand of you touching the same.

Do you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of England, to the order and ministry of Priesthood?

Answer.

I think it.

The Bishop.

Are you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge: and to teach nothing (as required of necessity to eternal salvation) but that which you shall be persuaded may be concluded and proved by the Scriptures?

Answer.

I am so persuaded; and have so determined by God's Grace.

The Bishop.

Will you then give your faithful diligence, always so to minister the doctrine and Sacraments, and the discipline of Christ as the Lord hath commanded, and as this Church and Realm hath received the same according to the commandments of God: so that you may teach the people committed to your cure, and charge with all diligence to keep and observe the same?

Answer.

I will so do, by the help of the Lord.

The Bishop.

Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word; and to use both public and private monition, and exhortation, as well to the sick as to the whole within your cure,

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as need shall require, and occasion shall be given?

Answer.

I will, the Lord being my helper.

The Bishop.

Will you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the studies of the world and the flesh?

Answer.

I will endeavour my self so to do, the Lord being my helper.

The Bishop.

Will you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and to make both your selves, and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer.

I will apply my self thereto, the Lord being my helper.

The Bishop.

Will you maintain, and set forward as much as lieth in you, quietness, peace, and love, among all Christian people, and specially among them that shall be committed to your charge?

Answer.

I will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting your selves to their godly judgements?

Answer.

I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say.

Almighty God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. Amen.

After this the Congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things:

For

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For the which prayers there shall be silence kept for a space.

After which shall be sung or said by the Bishop (the persons to be ordained priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the priests and others that are present answering by verses, as followeth.

Come, Holy Ghost, our souls inspire,
And lighten with Celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light,
The dullness of our blinded sight.
Anoint and heal our soiled hearts
With the abundance of thy grace.
Keep far our foes: Give peace at home.
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And That, of Both, to be but one.
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and holy Spirit.

Or this.

Come Holy Ghost, Eternall God proceeding from above,
Both from the Father, and the Son, the God of grace and love:
Visit our minds, into our hearts thy heavenly grace inspire,
That truth and Godliness, we may pursue with full desire.
Thou art the very Comforter, in grief and all distress,
The heavenly gift of God most high, no tongue can it express.
The fountain and the living Spring of joy Celestial:
The fire so bright, the love so sweet, the Unction spirituall.

Thou

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Thou in thy gifts art manifold; by them Christs flock doth stand
In faithfull hearts thou writst thy law, the finger of Gods hand.
According to thy promise Lord, thou gavest speech with grace;
That through thy help Gods praises may resound in every place.
O Holy Ghost, into our minds send down thy heavenly light;
Kindle our hearts with feruent zeale to serue God day and night.
Our weakness strengthen and confirme (for Lord thou knowst) we frail!
That neither deuil, world, nor flesh against vs may prevail.
Put back our enemy far from vs, and hasten vs to obtain
Peace in our hearts with God and man (the best) the truest gain.
And grant that thou being Lord our leader, and our guide,
We may eschew the snares of sin and never from thee slide.
Sith inuasion of thy powerfull grace, grant Lord to vs we pray
That thou mayst be our Comforter at the last dreadfull day.
Of strife, and of dissension, dissolue, O Lord the bands
And knit the knots of peace and loue throughout all Christian lands
Grant vs the grace that we may know the Father of all might,—
That we of his beloved Son may gain the cliefull sight.
And that we may with perfect faith ever acknowledge thee,
The Spirit of Father, and of Son, one God in persons three.

To God the Father laud, and praise, and to his blessed Son.
And to the holy Spirit of grace, coequall three in one.
And pray we that our only Lord would plentifully send
On all, that shall profess his Name from house to the worlds end
Amen.

That don the Bishop shall pray in this wise, and say
Let vs pray

Almighty God and heauenly Father, who of thine infinite loue and goodnes towards vs, hast given to, vs thy only, and most dearly beloued Son Jesus Christ, to be our Redeemer and the author of euerlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, prophets, Euangelists, Pastours, and Teachers, by whose labour and ministrie he gathered together a great flock in all the parts of the world, to set forth the eternall praise of

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thy holy Name: For these so great benefits of thy eternall goodness; and for that thou hast vouchsafed to call these thy Servants here present to the same Office and Ministerie appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee: and we humbly desire thee by the same thy blessed Son to grant unto all which either here or elsewhere call upon thy holy Name; that we may continue to shew our selves thankfull unto thee for these and all other thy benefits; and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers thy holy Name may be forever glorified and thy blessed Kingdom enlarged, through the same thy Son Jesus Christ our Lord: who liveth and reigneth with thee in the unity of the same holy Spirit, world without end. Amen

When this prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling upon their knees, and the Bishop saying

Receive the Holy Ghost, for the Office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen

Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying

Take thou authority to preach the word of God, and to minister the holy Sacraments in the Congregation where thou shalt be lawfully appointed thereunto.

When this is done, the Nicene Creed shall be sung, or said, and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place

where

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where hands were laid vpon them, vntil such time as they have receiued the Communion.

The Communion being don, after the last Collect, and immediatly before the Benedic=tion, shall be said these Collects.

Almighty mercifull Father; we beseech thee to send vpon ~~thy seruants~~ those thy heauenly blessing; that they may be clothed with right=eousnes, and that thy word spoken by their mouthes, may have such success, that it may neuer be spoken in vain. Grant also that we may haue grace to heare and receiue what they shall deliuer out of thy most holy word, or agreeable to the same, as the meanes of our saluation; that in all our words and deeds, we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. Amen.

Prevent vs, O Lord, in all our doings, with thy most gra=cious fauour, and further vs, with thy continuall help: That in all our works begun continued and ended in thee, we may glorifie thy holy Name, and finally, by thy mercy obtein euerlasting life, through Jesus Christ our Lord. Amen.

The peace of God which passeth all vnderstanding keep your hearts and minds in the knowledge and loue of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you and re=maine with you alwaies. Amen.

And if on the same day the Order of Deacons be giuen to some, and the Order of priesthood to others; The Deacons shall be first presented, and then the Priests: and it shall suffice that the Letanie be once said for both. The Collects shall both be vsed; first that for Deacons, then that for Priests. The Epistle shall be Eph: 4: 7: 13: as before in this

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Office: Immediatly after which, they that are to be made Deacons shall take the oath of supremacy, be examined and ordained, as is above prescribed.— Then one of them having read the Gospel (which shall be either out of S. Matth. 9. 36–38. as before in this office. or else Luk. 12. 35–38. as before in the form for the ordering of Deacons) They that are to be made Priests shall likewise take the oathe of supremacy, be examined and ordeined as is in this Office before appointed.

The Forme of Ordeining or Consecrating of an Arch-Bishop or Bishop, which is alwaies to be performed upon some Sunday, or Holy-day.

When all things are duly prepared in the Church and set in order, after Morning Prayer is ended the Arch-Bishop, (or some other Bishop appointed) shall begin the Communion-service; in which this shall be

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles, many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastours of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof: and grant to the people, that they may obediently follow the same, that all may receive the crown of everlasting glory through Jesus Christ our Lord. Amen.

And another Bishop shall read.

The Epistle.

This is a true saying: If a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, Not given to wine, no Striker, not greedy of filthy lucre, but patient, not a Brawler, not covetous, One that ruleth well his own house, having his children in subjection with all gravity: 1. Tim. 3. 1.

(For

The Consecration of Bishops.

(For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a Novice, lest being lifted up with pride, he fall into the condemnation of the Devil. Moreover, he must have a good report of them, which are without, lest he fall into reproach, and the snare of the Devil.

Or this for the Epistle.

Act. 20. 17. From Miletus, Paul sent to Ephesus, and called the Elders of the Church. And when they were come to him, he said unto them; Ye know from the first day, that I came into Asia, after what manner I have been with you, at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the lying in wait of the Jews: And how I kept back nothing, that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; Save that the holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears. And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Amen

The Consecration of Bishops

Then another Bishop shall read The Gospel.

Jesus said to Simon Peter; Simon, Son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord; thou knowest that I love thee. He saith unto him, Feed my Lambs. He saith to him again the second time, Simon, Son of Jonas, lovest thou me? He saith unto him, yea Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He said unto him the third time, Simon Son of Jonas, Lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? and he said unto him, Lord thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. S. John. 21. 15.

Or else this.

The same day at Evening, being the first day of the week, when the doors were shut, where the Disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the Disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you. As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. S. John. 20. 19.

Or this.

Jesus came and spake unto them, saying, All power is given unto me in Heaven, and Earth. Go ye therefore, and teach all Nations, Baptising them, in the Name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And lo, I am with you alway, even unto the end of the world. S. Matth. 28. 18.

After the Gospel, and the Nicene Creed, and the Sermon are ended, the elected Bishop (vested with his Rochet) shall be presented by two Bishops unto the Arch-Bishop of that Province (or to some other Bishop appointed by lawfull Commission) the Arch-

The Consecration of Bishops.

=Bishop sitting in his chair near the holy Table, and the Bishops that present him saying,

Most Reverend Father in God, we present unto you this godly, and well learned man to be ordayned, and consecrated Bishop

Then shall the Arch Bishop demand the Kings mandate for the consecration, and cause it to be read. And the oath touching the acknowledgement of the Kings supremacy shall be ministred to the persons elected, as it is set down before in the forme for ordering of Deacons. And then shall also be ministred unto them the oath of due obedience to the Arch Bishop as followeth.

The Oath of due Obedience to the Arch-Bishop.

In the Name of God. Amen. I, N. chosen Bishop of the church and See of N. do profess and promise all due reverence and obedience to the Arch Bishop, and to the Metropolitical church of N. and to their Successors. So help me God, through Jesus Christ.

This Oath shall not be made at the consecration of an Arch Bishop.

Then the Arch Bishop shall move the congration present to pray; saying thus to them.

Brethren, it is written in the Gospel of S. Luke, That our Saviour Christ continued the whole night in prayer, before he did choose, and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the disciples which were at Antioch, did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore following the examples of our Saviour Christ and his Apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work, whereunto we trust the Holy Ghost hath called him.

And then shall be said the Litanie as before in the form of ordering Deacons: save only,

That

The consecration of Bishops.

that after this place, That it may please thee to illuminate all Bishops &c, the proper Suffrage there following shall be omitted, and this inserted instead of it.

That it may please thee to bless thine our Brother elect and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy church, and to the honour praise and glory of thy Name.

Answer.

We beseech thee to hear us good Lord.

Then shall be said this prayer following.

Almighty God giver of all good things, who by thy holy Spirit hast appointed diverse orders of Ministers in thy Church: mercifully behold this thy Servant, now called to the work and ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word, and deed he may faithfully serve thee in this office to the glory of thy Name and the edifying and well governing of thy church through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee, and the holy Ghost, world without end. Amen.

Then the Arch Bishop sitting in his chair shall say to him that is to be consecrated.

Brother; Forasmuch as the holy Scripture, and the ancient Canons command that we should not be hasty in laying on hands, and admitting any person to Government in the church of Christ, which he hath purchased with no less price than the effusion of his own blood: before I admit you to this Administration, I will examine you in certain articles, to the end that the congregation present may have a trial, and bear witness, how you be minded to behave yourself in the church of God.

Are you persuaded that you be truly called to this

Minis-

The Consecration of Bishops.

Ministration, according to the will of our Lord Jesus Christ, and the order of this Realm.

Answer.

I am so perswaded.

The Arch Bishop.

Are you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessity to eternall Salvation through faith in Jesus Christ. And are you determined out of the same holy Scriptures to instruct the people committed to your charge: and to teach or maintain nothing as required of necessity to eternall salvation, but that which you shall be perswaded may be concluded, and proved by the same.

Answer.

I am so perswaded and determined by Gods grace.

The Arch Bishop.

Will you then faithfully exercise your self in the same holy Scriptures, and call upon God by prayer for the true understanding of the same: so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gain-sayers.

Answer.

I will so do, by the help of God.

The Arch-Bishop.

Be you ready with all faithfull diligence, to banish and drive away all erroneous and strange doctrine contrary to Gods word; and both privately and openly to call upon, and encourage others to the same.

Answer.

I am ready, the Lord being my helper.

The Arch Bishop.

Will you deny all ungodliness, and worldly lusts, and live soberly righteously and godly in this present world: that you may shew your self in all things an example of good works unto others; that the Adversary may be ashamed, having nothing to say against you.

Answer

The Consecration of Bishops:

Answer.

I will so do, the Lord being my holper.

The ArchBishop

Will you maintain and set forward, as much as shall lie in you, quietness, love and peace among all men: and such as be unquiet disobedient and criminous within your Diocese, correct and punish, according to such authority as ye have by Gods word, and as to you shall be committed by the ordinance of this realme.

Answer.

I will so do, by the help of God

The ArchBishop.

Will you be faithfull in ordaining sending, or laying hands upon others.

Answer.

I will so be, by the help of God.

The ArchBishop.

Will you shew your self gentle, and be merciful for Christ to take to poor and needy people, and to all strangers destitute of help.

Answer.

I will so shew my self, by Gods help.

Then the ArchBishop standing up, shall say.

Almighty God our heavenly Father who hath given you a good will to do all those things; Grant also unto you strength and power to perform the same: That he accomplishing in you the good work which he hath begun, ye may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. Amen.

Then shall the Bishop elect put on the rest of the Episcopal habit. and kneeling down [Veni creator Spiritus] shall be sung or said over him, the ArchBishop beginning, and the Bishops with others that are present, answering by verses, as followeth.

One

The Consecration of Bishops.

Come holy Ghost, our soules inspire;
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold guifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint, and cheare our soiled face,
With the abundance of thy grace.
Keep far our foes. Give peace at home;
Where thou art Guide, no ill can come.
Teach us to know the Father, Son,
And Thee, of both, to be but One.
That through the ages all along
This may be our endless song.

Praise to thy eternal Merit,
Father, Sonne and Holy Spirit.

Or this.

Come holy Ghost, Eternall God,
as before in the forme of ordering Priests.
That ended, the Archbishop shall say

Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Let us pray.

Almighty God, and most mercifull Father, who of thine infinite goodnes, hast given thy only, and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who after that he had made perfect our Redemption by his death, and was ascended into heaven, powred down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastours and Doctors, to the edifying and making perfect his Church: Graunt we beseech thee, to this thy Servant, such grace, that he may faithfully serve before thee, to thy glory, and the

The Consecration of Bishops.

the glad tidings of reconciliation with thee; and for the authoritie given him, not to destruction, but to salvation; not to hurt, but to help. So that as a wise and faithfull servant, giving to thy Family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord who with thee, and the holy Ghost liveth and reigneth one God, world without end. Amen.

Then the ArchBishop, and Bishops present shall lay their hands upon the head of the elected Bishop, kneeling before them upon his knees: the ArchBishop saying.

Receive the holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands. In the Name of the Father, and of the Son, and of the holy Ghost, Amen. And remember that thou stir up the grace of God, which is given thee, by this Imposition of our hands: For God hath not given us the Spirit of fear: but of power, and love, and sobernes.

Then the ArchBishop shall deliver him the Bible: saying,

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them that the increase coming thereby may be manifest unto all men. Take heed unto thy self, and to doctrine, and be diligent in doing them; for by so doing thou shalt both save thy self and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weake, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so mercifull that ye be not too remisse; so minister Discipline, that you forget not mercy: that when the chief shepherd shall appear, ye may receive the never-fading crown of glory, through Jesus Christ our Lord. Amen.

Then the ArchBishop shall proceed in the Communion service: with whom the

Now -

The Consecration of Bishops.

New-consecrated Bishop (with others) — shall also communicate.

And for the last Collect, immediately before the Benediction shall be said — these Prayers.

Most merciful Father, we beseech thee to send down — upon thine thy servant thy heavenly blessing: and so indue him with thy holy Spirit, that he preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity: that faithfully fulfilling his course at the latter day he may receive the crown of righteousness, laid up by the Lord, the righteous Judge: who liveth and reigneth one God with the Father, and the holy Ghost, world without end. Amen.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; That in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

The peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. Amen.

The Forms of prayer for the V. of November, the XXX. of January, & for the XXIX. of May, are to be printed at the End of this Book.

Librum Precum publicarum, Administrationis Sacramentorum, aliorumq; Rituum Ecclesiæ Anglicanæ, Quàrum formâ, et modo ordinandi, et consecrandi Episcopos, Presbyteros, et Diaconos, nuper Literis Regiæ Majestatis nobis in hac parte directis, Revisum et quingentas quadraginta, et quatuor paginas continentem, NOS Gulielmus providentiâ Divina Cantuariensis Archiepiscopus, totius Anglicæ Primas, et Metropolitanus, et NOS Episcopi ejusdem provinciæ, in Sacrâ provinciali Synodo legitimè congregati, unanimi assensu et consensu in hanc formam stabilimus, recipimus, et approbabimus, ordinamq; subscripsimus, Vicesimo die mensis Decembris, Anno Dñi millesimo septingentesimo sexagesimo primo.

W Cant:

Gilb: London

Guilielmus Bath. et Wellens.
et Procuratorem suum Ro. Oxon.

Ro: Lincoln

S: Petrib

Hugo Landavens

Joh. Exoniensis.

Matthæus Elien.

Ro. Oxon

Guil: Bangor:

Jo: Roffens

Hen: Cicestrensis.

Humfredus Sarum

Georgius Vigorniensis

Georgius Asaphensis.

Gilb Bristolien

Guil. Gloucestrensis

Ed: Norvic:

Guliel: Menevens

Nos etiam universus Cleri inferioris Domus
singulas provinciæ Synodis congregati dicto
Libro publicarum precum, Sacramentorum et
Ritûum, unâ cum forma et modo ordinandi et
consecrandi Episcopos Presbyteros et Diaconos
unanimiter consentimus et subscripsimus Die et
Anno prædictis.

Henr. Fern Decan. Eliens. et Prolocutor.
Guil: Brough Decan. Glouc.
Tho: Warmestry Decanus Wigorn.
Jo: Barwick S. Pauli Londin Decan.
Jo: Earles Dec. Worcestrensis
Alex: Alvde Dec: Winton.
Herbert Croft Dec: Hereford:
Jo: Crosse Dec: Norvicensis:
Michael Honywood. Decan Lincoln.
Ev: Rambaut: Dec: Petriburgensis.
Guilelmus Paul Decan. Lichfield
Math: Hardy Decan: Roff.
Seth Ward. Decan. Exon.
Christ: Wilkinson Decanus Bangor.
Johan: Fell decan: Ad: Christi Oxon.
Guil: Thomas Decanus Menevensis

Geo. Hall Archidiac Cantuar

Thomas Paske Archidiac: Londin: per procuratorem
suum ostium Gunning

Robertus Poyz Archidiac. Middlex.

Johes Hanstey Archidiac: Colcestr:

Marcus Franck Archidiac: S. Albani.

Johannes Sudbury procurator Capituli Eccles: Wintoniensis
Thes: Georges Archidiac Wynton

Bernardus Gale Archidiac Elyensis

Grindallus Sheafe Archidiac. Wellensis

Gothe Selleck Archidiac Bathon.

Johannes Pearson Archidiaconus Surriensis.

Gulielmus Pierce Archidiaconus Taunton
per Procuratorem suum Ri: Busby

Guilielmus Creede Archidiaconus Wilts.

Jo: Keyes Archidiaconus Berks

Tho: Hamplugh Archidiaconus Oxon

Gulielmus Hodges Archidiaconus Wigorn.

Johannes Cokes Archidiaconus Staffordiæ

Eduardus Young Archidiaconus Exoniensis

Capitale Throckmorton, Archidiaconus Lincoln.

Jaspar Mayne Archidiaconus Cicestrensis

Geo: Benson: Archidiac: Hertf:

Antonius Sparrow Archidiaconus Sudburiensis.

Robertus Hatch Archidiaconus Leicestrensis

Guil: Jones Archidiaconus Carmarthen.

Edwardus Vaughan Archid: Cardigan
per procuratorem suum Guilielmum.

Guilielmus Gery Archidiaconus Norwicensis.

Gulielmus Fane Procurator Dioc. Bathon. & Wellen:
Gualterus Foster Procurator Dioc. Bathon. & Wellen.
Petrus Allen Archidiaconus Huntingdon
Nicolaus Paston Procurator Capituli Wintonien:
Josephus Lovelandes Procurator Capituli Norwicens:
Hieronimus Sutton Procurator Eccl. Dioc:
Ricus Harwood Procurator Dioc. Glocestr.
Franciscus Babis Archidiac. Landaven.
Rothus Morgan Archidiac: Menev.
Mich: Evans Capituli Bangor Procurator
Rodd. Bridock Dioc Oxon procurator
Joh. Price Procurator Capituli Sarisbur:
Gulielmus Mostyn Archidiaconus Bangor
Edoardus Wynne Dioc Bangor procurator
Edwardus Martin Procurator Cleri Dioc
Ingarus Thornike Procurator Cleri Dioc Lincolnien
Johannes Bosden Capit: Eccl: Cath Christi Oxon
Procurator
Gulielmus Haywood Cler Dioc. Londinensis Procurator.
Ri: Busby Caput Eccles: Wellens Procurator
Edwardus Cotton Archidiaconus Carnutiens
per Procuratorem suum Ri:
Busby.
Gulielmus Dowdeswell procurator Capituli
Wigornien:
Josephus Prowther Procurator Cleri Wigorn
Rad. Ironside Procurator Dioc. Bristol
Ed Hitchman Proc: Cleri Glocestr.
Johannes Haworth procurator capit: ecclesie Petrob.

Thomas Good procurat Diocef. Herefordh.
Guall: Jones procurator Capit: Eccli. Cathed. Cicestren.
Petrus Gunning procurator Diocesis Petriburgensis
Jacobus Hollowood Capituli Co: & Lich Procurat.
Gualterus Blandford Capituli Glocestr: Procurator
Henricus Glenham Decanus Bristol per Procuratorem suum Guast Jones
Gulielmus Herbert Procurator Cleri Suffolciensis
Josephus Maynard Procurator cli Diocesis Exoniensis.
Johan: Pullyn procurator Capituli Lincolniensis
Richardus Ball procurator Capituli Sarum
Basilius Berridge procurator Diocef. Lincolniensis.
Georgius Harding Cleri Diocef. Landavensis Procurator.
Humfredus Lloyd procurator cleri Diocef. Asaphensis
Timotheus Halton Capituli Ecclesiae Cathedralis Menevensis Procurator.
Egidius Allen procurator cleri Diocef: Lincoln.
Guil. Foulkes Capituli Asaphensis procurator.
Richardus Clayton Cleri Diocef. Sarisburiensis Procurator.
Josephus Houlston Cleri Diocef: Winton: Procurator
Guil. Rawlyn Cleri Elien: Procurator.

Librum precum publicarum, Administrationis Sacramentorum, aliorumq; Rituum Ecclesiæ Anglicanæ
Unà cum forma, et modo ordinandi, et consecrandi
Episcopos, Presbyteros, et Diaconos, nuper Literis Regiæ
Majestatis nobis in hac parte directis, revisum, et
quingentas quadraginta et quatuor paginas continentem, Nos
Acceptus providentiâ divinâ Eborum Archiepiscopus
Angliæ Primas, et Metropolitanus; et Nos Episcopi
ejusdem Provinciæ in Synodo Provinciali Synodo
legitimè congregati unanimi Assensu et Consensu
in hanc formam redegimus, recognovimus et approbavimus, atq; subscripsimus, undecimo die mensis
Decembris, Anno Dñi millesimo sexcentesimo
sexagesimo primo.

A C. Ebor.

Jo: Dunelmensis. Rich. Carliol.

Nos etiam vniuersus & singulus inferiorib⁹ Domino
singulum⁹ prouincie Ebor Synodu congregati per
nos, reuisores & promotores superiores et legitime
constituti et substituti dicto Libro publicorum Instrumentorum
Administracionis Sacramentorum et Rituum, vna cum
forma et modo ordinandi et conferendi Episcopos
presbyteros et Diaconos diligenter conscripsimus
et subscripsimus die et Anno predictis.

Reyr. Fern
Jo Eaewick
Rob Hitch.
Matt. Smallwood
Humphredus Lloyd
Jno. Sandelands

to the [illegible]
good [illegible]
thereof, [illegible]
of Almighty God. And [illegible]
Realme vnto [illegible]
in publique [illegible]
it enacted by the [illegible]
with the assent of [illegible]
assembled, [illegible]
or other [illegible]
England [illegible]
shall be bound to vse [illegible]
Order the publique [illegible]
to measures [illegible]
And intituled the Booke of [illegible]
the Parliament and [illegible]
of England, And that [illegible]
forteyne shall vpon euery Sonday
at the time therein appointed [illegible]
all and euery Minister [illegible]
other place [illegible]
and place aforesaid. And [illegible]

publique Worshippe of God [illegible]
speedie effected. Bee it further
that euery Parson, Vicar, or other
and euery [illegible]
Realme of England [illegible]
or place [illegible]
or profession, vpon some Sonday
Bartholomew [illegible]

it enacted by

publique worshipps of God (which
speedily effected) Ver it further enac
that every Parson, Vicar or other
and everyth and Ecclesiastiall Ministe
Realme of England or place
or place of publique Worshipp belong
or promotion, upon some Sonde
Bartholomew
which shall God